CICERO REDIVIVUS;

Plun: OR THE Talbots

Art of Oratory

REFIN'D:

BEING

Two ESSAYS of ELEGANCY.

The FIRST,

Containing Plain and Easie RULES for SCHOLARS to make *Eloquent Latin.*

The SECOND,

Usefull Directions for Young *Gentlemen* and *Students* to Adorn their *Discourse* and *Writings* with a Refin'd and Genteel *Style.*

By *JOHN TWELLS*, School-Master.

Aliud est Grammaticè, aliud Latinè loqui.
J. C. Scaliger.

LONDON,
Printed for *Benjamin Crayle*, at the *Peacock* and *Bible* at the West-end of St. *Paul's*. 1688.

XUM

DOCTISSIMO, EXPERIENTISSIMO, CLARISSIMO,

REI MEDICÆ

Cùm *GALENICÆ* tum *CHIMICÆ*,

808
T91c

VIRO,

D^no. *Johanni Tarborough*, M. D.

Morborum ferè omnium, quà Acutorum qua Chronicorum,

ANIMOSO

HOSTI, AGGRESSORI, EXPUGNATORI,

FELICISSIMO,

Periclitantis hujusce (innumeras inter alias) Vitæ,

ANNUENTE DEO,

SÆPIUS RESTAURATORI,

Tentamina hæc Elegantiarum, Votivam quasi Tabulam,

AMORIS, HONORIS, GRATITUDINIS,

ERGO,

HUMILLIME, PIENTISSIME,

SUSPENDIT

JOHANNES TWELLS,

SCHOLÆ PUBLICÆ *NOVARCENSIS*

MAGISTER.

Anno Domini M. DC. LXXX. V.

XUM

De Libelli hujus Utilitate ad Eloquentiæ Studioſum Dactylicum Heroicum cum Iambico Dimetro.

SI te vera juvat Romanæ *gloria Linguæ,*
Et ejus Elegantia;
Si cupis Eloquii flumen, gazáſq; Parentis
Totius Eloquentiæ:
Huc tua mens adſit, modicum tua lumina luſtrent
Hanc diligenter codicem,
Qui Ciceronis *opes paucis brevibúſq; decenter*
Comprendit omnes paginis.
Multa dabit multos, largo cum fœnore, fructus
Illius ardens lectio.
Barbara formabit per ſe tibi protinus ora
Purè loquendi formulis.
Incertúmq; reget calamum veſtigia cautè
Servantis ejus jugiter.
Nec ſinit ut ſimilis ſibi prorſus in omnibus exſtet,
Et moveat aliis nauſeam.
Pluribus ecquid opus? Quod Agro ſunt Lilia, *quódq;*
Eſt culta veſtis corpori,
Arboribúſq; comæ quod ſunt auróq; Lapilli,
Et quod cibis Aromata:
Hoc linguæ ſcriptíſq; tuis omnino Libelli
Sunt hujus Elegantiæ.
Quippe quod, his faſtiditis, nihil amplius inſit
Orationi gratiæ.

923971

The Author to the Bookſeller:

Mr. *Crayle*,

THat I may in ſome meaſure ſatisfie your frequent importunities, and yet ſafely and modeſtly conſult as well your Advantage, as my own Repute, I have thought fit, inſtead of the Two whole Books (which indeed are quite finiſhed, and ready for the Preſs) to ſend you at preſent for a New-years-Gift, only a Specimen of each, *viz.* The two firſt Parts of the *Examination of the Elegant Grammar*, out of Nine; and the Two and Twenty firſt Chapters of *Scholaſtick Proluſions*, out of Three hundred. Let theſe firſt try their Fortunes in the World for a Term or two, and, according to the Reception I find it gives them, I will take my future meaſures, either of publiſhing, or for ever concealing the Remainder.

However, Sir, believe me always to be

Your aſſured Friend,

Newark,
January 1.
1685.

J. T.

Πολλοὶ δ' εἰς τοσοῦτον τῆς πατέρων περιβαίνουσι φιλαργυρίας ἅμα καὶ μισοπονηρίας, ὡς δ' ἵνα μὴ πλείονα μισθὸν τις ἐλίσσῃ, ἀνθρώπους τοὺς μηδενὸς τιμίους αἱρεῖσθαι τοῖς τέκνοις παιδεντὰς, εὐωνον ἀμαθίαν διώκοντες.

Plutarch *of the breeding of Children.*

AND yet many Fathers there are, that ſo love their Money, and hate their Children, that leſt it ſhould coſt them more than they are willing to ſpare, to hire a good *School-maſter* for them, rather chooſe ſuch perſons to inſtruct their Children, as are of no worth; thereby beating down the Market, that they may purchaſe *a cheap Ignorance.*

A GENERAL EXAMINATION OF THE Elegant Grammar.

Senec. 3. Contr.

Magna & varia res eſt Eloquentia, nec adhuc ulli ſic indulſit, ut tota contingeret. Satis felix eſt, qui in aliquam ejus partem receptus eſt.

A. What is the Elegant Grammar?

B. The Elegant Grammar is the Art of ſpeaking elegantly.

A. What mean you by ſpeaking elegantly?

B. To ſpeak elegantly, is to expreſs the ſenſe of our minds otherwiſe than the rules of the native way of ſpeaking require; and yet to be underſtood with more delight, than we ſhould be, ſhould we follow the natural current of Speech.

To ſpeak elegantly according to art, is to have in readineſs the ways of garniſhing Speech; and to be able to give an account why a Sentence muſt be changed ſo or ſo.

A. **Wherein doth the elegancy of a ſentence conſiſt?**

B. The elegancy of a ſentence conſiſts generally in the transformation of the ſame, from its native, into another aſpect, the ſenſe remaining unaltered.

A. **How many ways may this transformation be performed?**

B. Nine:

For the ſame thing may be expreſſed otherwiſe, three manners of ways generally: the firſt of which is ſubdivided into two, the ſecond into three, the third into four ways.

For Example:

The ſame otherwiſe placed, by { *Perſpicuity.* 1. *Tranſpoſition.* 2.

The ſame thing may be expreſt by words { Other { more *Latine*, by *Idiotiſm.* 3 / ſimply equipollent, by *Tranſmutat.* 4 / allegorically equipoll. by *Tranſnomination.* 5 } } / The ſame, or other, yet expreſſed after another manner, *viz.*

By more than the matter requires, by { *Dilatation.* 6
By fewer than ordinary, by *Contraction.* 7
With an unuſual affection, by *Figures.* 8
Bound up, by *Verſe.* 9

A. **How**

A. How many therefore are the parts of the Elegant Grammar?

B. Nine. I. *Expoſition, clarification, perſpicuity.*
II. *Idiotiſm.*
III. *Tranſpoſition*
IV. *Tranſmutation.*
V. *Tranſnomination.*
VI. *Dilatation.*
VII. *Contraction.*
VIII. *Figuration.*
IX. *Verſification.*

A. Illuſtrate what you have ſaid by an example; propoſe a ſentence.

B. Magiſter meus docet exemplis perpetuis.

A. How many ways may this ſentence be adorn'd?

B. Theſe nine ways:

1. If there be any thing obſcure or ambiguous, (or at leaſt may ſeem ſuch) by explaining and limiting it by ſome addition, or mutation into another, not ambiguous, word, ſo that nothing elſe can be underſtood, but what I deſign.

A. Is there any obſcure or ambiguous word in the ſentence you propoſed?

B. Yes. *Magiſter* is an ambiguous word; for the Maſters of divers Arts and Handy-crafts, the Maſters of the Horſe to Perſons of Honour, and the reſt, may be ſtiled *Magiſtri*: as, *Ma-*

giſter Artis, Magiſter Tabernæ, Officinæ, Magiſter Equitum, &c.

A. **What muſt a** Scholar **do in this caſe?**

B. In this caſe the Scholar muſt either add ſome other words, to reſtrain the generality of the word *Magiſter*; as, *Magiſter ſtudiorum meorum*: or change it for another ſynonimous word, which is not ambiguous; as, *Ludimagiſter*, or *Præceptor meus.*

So if any one ſhould be ſaid *cepiſſe labracem*, the ſentence will be obſcure, becauſe there are few that underſtand the word, tho' it be extant in *Plinie* and *Plautus*. And again, if a man be ſaid *cepiſſe Lupum*, it will be ambiguous, becauſe it may be underſtood that he hath caught either a four-footed Beaſt, or a Fiſh, ſo called. Therefore, if you would have the latter underſtood, ſay, *Lupum piſcem*; or change it for a ſynonymous word ſignifying nothing elſe, and ſay, *Lucium cepit.*

A. **What do you call ſuch an Explanation of Speech?**

B. I call it *Perſpicuity.*

A. **What is** Perſpicuity?

B. Perſpicuity is the eaſineſs of a Sentence, as to the matter to be underſtood.

A. **What is the vertue of** Perſpicuity?

B. The *Greeks* call it ἐνέργεια, that is, ſo great

a

a plainneſs of Speech, as that the things ſeem to be ſet before the eyes.

A. **What are the vices contrary to this vertue?**

B. The vices contrary to *Perſpicuity*, are *Obſcurity* and *Ambiguity*.

A. **When may a ſentence be ſaid to be obſcure?**

B. When it can ſcarce be underſtood: as, that of *Varro*, *Omnia dapatilia comiſſe Jani cuſiones*; for, *Omnia opipara comediſſe Jani Curiones*.

A. **Whence ariſeth this obſcurity?**

B. This obſcurity proceeds from words unknown to the People.

A. **What Sentence may be ſaid to be ambiguous?**

B. That which admits of a various interpretation: as, if a man ſhould ſay, *Peto jus*; he may mean either *juſculum*, or *juſtitiam*.

A. **Whence ariſeth this ambiguity?**

B. It ariſeth from equivocal or homonymous words.

Therefore a word that is obſcure, homonymous, or too general, is, like a Rock, to be avoided by him that has a mind to ſpeak perſpicuouſly.

For this reaſon in our familiar diſcourſe we ſay not, *Clepta*, or *Directarius*, but *Fur*; nor *jus*, but *juſculum*; nor *rem inveni*, but *hoc*, or *illud*.

Or,

Or, if ſuch a word ſhould thruſt it ſelf in, let another word more common, diſtinct, & ſpecial, be immediately ſubjoyned, to enlighten & limit the former; or let ſome explicatory, diſcretive, or determinative epithet be added: as, *Clepta, quod Latinis furem ſonat. Jus ſeu juſculum. Rem perdidit, nempe bona ſua*: Or. *Clepta furax. Jus coctum. Rem poſſeſſam perdidit.*

Words, that by chance light into the ſame termination, may ſometimes be changed into another, free from ambiguity; as, if you ſhould ſay, *Tu canis*; 'twill be uncertain whether you call any one *a Dog*, or mean *he ſings*. If the firſt, you will ſpeak more clearly by an Adjective, *Tu impura Canis*; or, *Tu latras ut Canis*. If the latter, you had better ſay, *Tu cantas, &c.* Or they are to be diſcriminated by an accent (if poſſible) either pronounced or marked: as, *venit* in the *preſent tenſe*, from *vênit* in the *preterperfect tenſe*. Moreover, he that deſires to acquire this great Ornament, muſt ſtudiouſly avoid *Amphibolie*, that is, ſuch a placing of the words as may render the ſenſe doubtful. Such is that in *Terence*: *Adeò uno animo omnes Socrus oderunt Nurus*; for one would be at a ſtand, ſcarcely diſcerning, whether *Socrus* was the *Nominative Plural*, and *Nurus* the *Accuſative*; or contrariwiſe. It is ſuppoſed the Poet ſo placed the words, with a deſign to ſet out the re-

reciprocal odium between *Mothers-in-law* and *Daughters-in-law*; which, if ſo, 'twas artificially done.

A. **Muſt then words that are obſcure, homonymous, of a more general ſignification, and amphibolous, be for ever interdicted a ſtudied clarity?**

B. To your four-fold queſtion I anſwer diſtinctly, thus:

1. An obſcure word appoſitely uſed, and in its right place, is commendable: as, if there be any thing you would not have all men indifferently underſtand, but ſome one only, that is privy to your counſels and purpoſes, or ſome few of the more ſagacious. With theſe did *Cicero* fill his Epiſtles to *Atticus*, a wiſe man, and his intimate friend.

2. An homonymous word, in its proper place, ceaſeth to be ſuch; becauſe words are underſtood according to the ſubject matter. For example: A Cook ſpeaks not ambiguouſly, that ſays, *Jus piſcinum*; or an Aſtronomer, that ſays, *Sol in piſcibus*. An homonymous word ſet on purpoſe for the ambiguity of the ſenſe, is a pleaſant elegancy. As when *Tully* ſaid, that *Octavius* was *laudandum & tollendum*, for he might be underſtood either *tollendum eſſe laudibus*, or *tollendum de vitâ*.

3. Words of a very general ſignification are

happily homonymous; for they augment the treasure of the Language with variety of Elegancies. Such are these *Latine* Nouns, *Res, Vis, Locus, Natura, Substantia, Genus, Species*; and the Verbs, *Sum, Habeo, Facio, Do, Gero, &c.*

4. Words of a doubtful meaning fitly disposed in the same Sentence, increase the Elegancy; as, *Jura te velle servare jura.* And *Lingua puerorum facile discit diversas linguas.* Hence the *Distich* so much celebrated.

Quid facies, facies Veneris si veneris ante?
Ne sedeas, sed eas; ne pereas per eas.

A word so placed betwixt two, that it matters not to which it is referred, is an Elegancy; as, *Opus cæptum urgeas vehementer oro.* For here it is a question whether I mean *the work is to be mightily hastned*, or that *I mightily desire it*: And yet, which way so ever you take it, it will not be amiss; and more full if you understand it both ways. But if yet you have a mind to speak it very perspicuously, you may do it by a Comma, or a Repetition, thus:

Ut opus urgeas vehementer, oro.
Ut opus urgeas, vehementer oro.
Ut opus vehementer urgeas, vehementer oro.

A. **Proceed to the second part.**

B. Secondly, by putting, instead of the usual speech, and common language, *Idiotical*, and proper only to the *Latine* tongue; as if, instead of

of *Magiſter ſtudiorum meorum*, one ſhould ſay more latinely, *Meus à ſtudiis.*

A. **What do you call this Ornament?**

B. This ſecond part is called *Idiotiſm*, and in ſpecie *Latiniſm*, *Græciſm*, *Hebraïſm*, *&c.* when this Language, or that, hath an elegancy unknown to others.

A. **What is** Idiotiſm?

B. *Idiotiſm* is an emphatical cuſtom of ſpeaking, proper and peculiar to ſome one tongue: Or thus,

Idiotiſm, or *Idiom*, is a propriety, phraſe, or form of ſpeaking, peculiar to its own tongue, which cannot be rendred word for word into any other language, but with much barbarity and baldneſs of expreſſion.

A. **How many fold is** Idiotiſm?

B. *Idiotiſm* is two fold, or there are two ſorts of *Idiotiſm*, i. e. *Lexical* and *Grammatical*: Of the firſt in *Latine* this may be an example, *Potiri rerum*, to reign; of the latter this, *Potiente rerum Auguſto*, when *Auguſtus* reigned.

A. **What mean you by** Lexical Idiotiſms?

B. By *Lexical Idiotiſms*, I mean ſuch as cannot be tranſlated out of *Latine* into *Engliſh*, *Greek*, *&c.* word for word, or *iiſdem verbis*; as, *Audire bene*, *Dare verba*, *&c.*

A. **What mean you by** Grammatical Idiotiſms?

B. By

B: By *Grammatical*, I mean such as cannot be translated by the same *Case*, *Person*, *Tense*, &c: as, *Sole orto*, *&c.*

Of *Lexical Idiotisms* see a plentiful Harvest in Mr. *Walker*'s *Idiomatical Dictionary*; of *Grammatical* here.

A. **How many are the general subjects of** Grammatical Idiotisms?

B. The general subjects of *Grammatical Idiotisms* are two.

A. **Which are they?**

B. 1. *Single words.* 2. *Phrases.*

A. **In what heads of single words are** Grammatical Idiotisms **found?**

B. 1. *In Substantives.* 2. *In Adjectives.* 3. *In Pronouns.* 4. *In Verbs.* 5. *In Participles.* 6. *In Adverbs.*

A. **How many Rules do you observe in delivering the** Idiotisms **of** Substantives?

B. Four.

A. **Which is the first Rule?**

B. It is an Elegancy, instead of the *Substantive* or *Abstract*, to use the *Adjective* or *concrete*, in the *neuter Gender*, either singular or plural; as, *Verum*, *falsum*, *bonum*, *multum*, *&c.* (or *vera*, *falsa*, *&c.*) for *veritas*, *falsitas*, *bonitas*, *multitudo*, *&c.*

A. **Which is the second?**

B. To

B. To circumſcribe the names of Offices by a *Noun* which denotes the Subject or Object, with *ab* or *ad*, is the peculiar of the *Latines*:

For they ſay,

For { *Secretarius, à ſecretis.*
Scriba, à manu, or *ad manum.*
Conſiliarius, à conſiliis, or *ad conſilia.*

This form of ſpeaking requires a *Dative caſe* of the perſon to whom this duty or ſervice is performed: as, *Eſt mihi à manu*; *Domino ſuo à pedibus, &c.* unleſs you ſpeak by a *Perſonal Adjective*, as *Cicero* did, when he ſaid, *Servus meus à pedibus.*

A. **Which is the third?**

B. Any *Noun* aſſuming *Res*, and being turned into the *Genitive caſe*, or into an *Adjective*, makes an elegant *Idiotiſm*: For *Plautus* ſays, *Res voluptatum*, for *voluptas*; *res cibi*, for *cibus*: and *Cicero*, *Res bellica*, *militaris*, *nummaria*, *&c.* for *bellum*, *militia*, *nummus* or *pecunia*, *&c.* So alſo *Vis*: as, *Vis flammæ*, or *flammea*, for *flamma*; *magna canum vis*, for *multi canes*, *&c.*

A. **Which is the fourth?**

B. The *Latines* do elegantly compare *Nouns Subſtantive* by the Adverb *magis*: as *Plautus*, *Hominem magis aſinum nunquam vidi.*

In imitation of which, why may not one ſay, *Magis Homo*, *Rex*, *Doctor*, *Miles*, *&c. magis vi-*

num,

num, &c.? that is *verius*, more truly; or *melius*, better. But that jocular comparison of *Nouns*, which the same Author used, *O patrue mi patruissime!* and, *Nullus me est hodie punus punior*, we ought not to imitate, except, as he did it, for sport.

A. **How many Rules are to be observed for the** Idiotisms **of** Adjectives?

B. Four.

A. **Which is the first?**

B. A local *Adjective* is changed into its *Substantive* with the Preposition *De*, or *A*: as, *Aper Sylvestris*, or *de Sylvâ*; *Homo aulicus, de aulâ*; *Scholasticus, de schola, &c.* So *Cicero's Poeta de populo*, that is, *popularis*; *Ovid's Ales ab Indis*, for *Indica*.

Observation. Nay the *Preposition* is sometimes understood, especially in Poets; as *Sallust*, *Taeda pice & sulphure*, for *è pice & sulphure*, or *picea & sulphurea*. *Aere Clypeus Virg. Syracusis soleæ*, for *è Syracusis, Syracusanæ, &c.* Therefore we speak most latinely, *Vinum Cretâ, Hispaniâ, Hungariâ, &c.* for *è Cretâ*, or *Cretense, &c.*

A. **Which is the second Rule?**

B. A Local or temporal *Adjective* is changed for on *Adverb*: as *Plaut. Tu intus pateram profer foras*, for *pateram intraneam*, or *quæ est intus*. *Virg. Apparet domus intus*, i. e. *interior*. *Ter. Hinc civis*, i. e. *hujus loci*. Idem. *Interea tempus*,

tempus, for *interjectum tempus*, &c. *Plaut. Nunc copia*, for *præsens copia*.

A. **Is this elegancy common?**

B. No. Very rare, yet worth knowing.

A. **Which is the third Rule?**

B. Adjectives of quality are changed into their abstract *Nouns* with the Verb *sapit*, *olet*, or the like; for we say, instead of *novus*, *novitatem sapit*; *barbarus*, *barbariem olet*, *redolet*; *rusticus*, *rus refert*, &c.

A. **Which is the fourth Rule?**

B. Partitive Adjectives are elegantly changed into the Noun *Genus*, or else joyn themselves to it: as, *Quidam homines*, *quoddam genus hominum*. *Omnes homines*, *omne genus hominum*. *Nulli homines*, *nullum genus hominum*. *Quod genus hominum*, i. e. *quales*. *Id genus hominum*, i. e. *tales homines*, &c.

A. **How many Rules are there for the** Idiotisms **of** Pronouns?

B. Six.

A. **Which is the first?**

B. In lieu of the Interrogative *quis*, the Latines use *quid* with a *Genitive case*, elegantly: as, *Quid homo*, or *quid hominis*? *Quæ res*, or *quid rei*? The same happens in the *Redditive*: as, *id hominis*, *id rei*, &c. for *is homo*, *ea res*, &c.

A. **Which is the second?**

B. When any one speaks of his own affairs, he

he uſeth *hoc*; when of his, whom he ſpeaks to, *iſtud*; when of the affairs of ſome third man, and one who is abſent, *illud*: as, *Per caput hoc juro*, ſays the Deity in *Virgil*, pointing to its own.

Sic oculos, ſic ille manus, ſic ora gerebat. Id.

A. **Which is the third?**

B. Ille and *ipſe* demonſtrate ſome perſon or thing with honour, *iſte* with content for the moſt part.

A. **Which is the fourth?**

B. When two things are to be expreſſed by Pronouns, *hic* is ſpoken of the nearer, *ille* of the more remote: But when three, *hic* ſignifies the neareſt, *iſte* the more remote, *ille* the fartheſt off. And yet *Valerius Maximus*, tho' a ſuperſtitious obſerver of this elegancy, once neglected it: as, *Brutus, inquit, par gloriâ* Romulo: *quia ille urbem, hic libertatem* Romanam *condidit.*

A. **Which is the fifth?**

B. Idem qui, and *idem ac*, and *idem illi*, are ſaid moſt Latinely: but *idem cum illo* wants the authority of the middle-age: as,

Heſperus eadem ſtella
- *Quæ Phoſphorus:*
- *Ac Phoſphorus.*
- *Cum Phoſphoro.*

Phoſphoro in the Dative is Poetical.

A. **Which is the ſixth?**

B. Theſe Pronoun Primitives, *Ego, tu, ſui*, do em-

emphatically double their *Accuſatives*; as, *meme*, for *me*; *tete*, for *te*; *ſeſe*, for *ſe*.

A. **How many Rules are to be obſerved for the** Idiotiſms **of** Verbs?

B. Seven.

A. **Which is the firſt?**

B. The Latines very elegantly uſe ſome active Verbs, inſtead of paſſives: as, *Terra movet*, for *movetur*. *Cic. Venti poſuêre*, for *poſuêrunt ſe*. And *Tempeſtas ſedavit*, for *ſedata eſt*. *Virg. Cum mare turbat*, *Varro. Mores Populi* Romani *mutârunt*, for *mutati ſunt*. *Liv. Præcipitat nox. Virg. Olim volventibus annis*, Idem. *Non qui volvunt*, *ſed qui volvuntur*. *Decollat ſpes*, i. e. *decollatur*. *Vehens curru*; not the Charioteer, but the Paſſenger, *&c.*

N. B. In all theſe the Pronoun *ſe* ſeems to be ellipted. See the 1 *Sylvula Verborum* in the *Oxford Grammar*.

A. **Which is the ſecond?**

B. On the contrary, they uſe ſome abſolute Verbs actively: as, *Spirare odorem*; *olere hircum*; *ſapere rem ſuam*. *Plaut. Celerare iter*; *penetrare ſe aliquo*; *ruere ſe*, *&c.* See more of this ſort in the ſecond *Sylvula Verborum*.

A. **Which is the third?**

B. The Latines elegantly ſignifie paſſion by Deponent Verbs, *i. e.* ſuch as indeed were once Commons, but even in *Tully*'s age had either altogether

altogether, or almoſt, laid down their paſſive ſignification: as, *Adipiſcor, auxilior, complector, meditor, polliceor, teſtor, &c.* For, ſays *Plautus*, *Non ætate, ſed ingenio, adipiſcitur ſapientia. Lucil. Auxiliatus eſt à me. Cic. Uno maleficio ſcelera omnia complexa eſſe videntur. Ter. Meditata mihi ſunt omnia. Metellus, Aliis ſtatuæ pollicebantur. Cic. Publicis literis teſtata ſunt omnia, &c.* See the fourth *Sylvula Verborum*. But theſe are as it were *Lexical*; let us come to *Grammatical*.

A. **Which is the fourth?**

B. Any one ſpeaking of himſelf in *Latine*, may elegantly ſpeak in the plural number; as, *Cic. Nos valemus*, i. e *ego valeo.*

OBS. Modern Languages do the ſame in the ſecond perſon, by way of complement: but for that reaſon to ſpeak ſo in *Latine*, *ineptire eſt*, ſays *Comenius*

B. **Which is the fifth?**

B. The Imperative Mood by the help of the Indicative of the ſame Verb, *Si* coming between, commands more urgently; as, *Plautus, Bibe, ſi bibis.* In imitation whereof you may rightly ſay, *fac, ſi facis*; *ſcribe, ſi ſcribis*; *perge, ſi pergis*; by the figure *Antànaclaſis.*

A. **Which is the ſixth?**

B. Perfect time, whether paſt or to come, is very Latinely expreſſed by a *Participle* of the *preter* or *future tenſe*, with the Verbs *do, reddo, volo,*

volo, curo, rogo: as, *Dabo tibi hoc effectum*, for *efficiam*; *curabo efficiendum*; *volo te rogatum*, &c.

A. **Which is the seventh Rule?**

B. An action perfectly past is elegantly expressed by a Neuter Participle of that tense, with the Verb *habeo*: And therefore a man may say instead of *feci, habeo factum, scripsi, habeo scriptum*; *Solvi, habeo solutum.* One would take it for a meer *Anglicism, Germanism*, or *Italism*; but it flows from the nature of things. And this construction is meat with the *English* and *Germans*, and sawce with the *Latines.*

A. **How many Rules do you give for the** Idiotism **of** Participles?

B. One only.

A. **What is it?**

B: A Participle of the present tense, coming with a Verb of the preter tense, or future, takes to it self the signification of that tense: as, that of *Martial, Vilior hæc nobis alio mittente fuisset*, i. e. *si alius misisset. Cæsar.* 1. *Civil. Quos ab urbe discedens* Pompeius *erat adhortatus*, i. e. *quum discessit. Plaut. Menæchmei* A. 2. Sc. 3. *Herus emit me dicto audientem, non imperantem sibi*, i. e. *qui futurus essem dicto audiens.* See *Franciscus Sanctius, lib.* 1. *cap.* 4. *Vossius de Analogiâ pag.* 233.

A. **How many Rules do you give for the** Idiotisms **of** Adverbs?

B. Four.

A. **Which is the first?**

B. Adverbs of place, time, and plenty, have elegantly a *Genitive case* after them: as, *Ubi locorum? Ubiq; terrarum, nusquam Gentium, interea loci, Nunc temporis, olim seculorum, &c. Satis verborum, Ter. Abunde fraudis, Virg. Largiter mercedis indipiscar, Plaut.*

A. **Which is the second?**

B. By a *Grecism* also Adverbs of plenty admit of an *Accusative case*: as, *Cic. Satis tempus habet. Si satis consilium haberem. Ovid. fortunam habuit satis. Apul. Vinum affatim habemus, &c.*

A. **Which is the third?**

B. To change an *Adverb* into an *Adjective* of the Neuter Gender, either singular or plural, is a pleasant *hellenism*: as, in the singular, *Turbidum lætari, Hor. Sursum ferri. Lucr. magnum clamare, Plaut. indoctum canere, Hor.* In the plural, *Multa gemens; insueta rudentem; terram crebra ferit*, for *crebrò, Virg.*

A **Which is the fourth?**

B. 'Tis no less pleasant to leave that Adjective in the Gender of the person, whether masculine or feminine: as, *Virg. Nec minus Æneas se matutinus agebat*, for *mané.* Idem. *Gregibus nocturnus obambulat. Hor. Serus in cælum redeas.* Idem. *Delicta majorum. Immeritus lues. Impar congressus* Achilli, *Virg.* 1 *Æn. v.* 479. for *impariter.*

A. In

A. In how many Rules do you lay down the Doctrine of Idiotical Phraſes?

B. In Fifteen.

A. Which is the firſt?

B. A proper name being put by *Appoſition* (as the modern Grammarians, or *Epexegeſis*, as the ancient call it) to a common name, may be turned into the *Genitive caſe*, or changed into an *Adjective*: as, we ſay grammatically, *Urbs* Roma, *arbor ficus*, *&c.* but more latinely, *Urbs* Romæ, *or* Romana. *Arbor fici*, Cic. or *ficulnea*, *Appuleius*. So *Livie*, *Arboris abietis*. For (ſays *J. C. Scaliger*) it is one thing to ſpeak *Grammatically*, another to ſpeak *Latinely*.

A. Which is the ſecond Rule?

B. It is a *Greciſm*, when Nouns betokening divers things are put in the ſame caſe, as if they belonged to the ſame thing: as, we ſay grammatically, *Terra Galliæ*, *Regio Theſſaliæ*, *&c.* but more latinely, *Terra Gallia*, *Regio Theſſalia*, *&c.* Thus *Livie* and *Appuleius* uſe to ſpeak.

A. Which is the third Rule?

B. A *Noun Subſtantive* is moſt latinely changed into an *Adjective*, and put into the Neuter Gender: as, we ſay grammatically, *Generoſa honeſtas*; *mordax veritas*; *quanta inanitas*; *major ſerenitas*, *&c.* And yet *Perſius* ſaid more latinely, *Generoſum honeſtum*; *mordaci radere vero*

auriculas. Quantum eſt in rebus inane! And *Statius* alſo, *Majus ſerenum, &c.*

By the ſame Rule.

It is a *Greciſm*, but moſt grateful, to *Latine*-ears, for the *Adjective* to be changed into the *Neuter Gender*, and the *Subſtantive* to be put in the *Genitive caſe*: as, we ſay grammatically, *Secretus locus. Lubrica juventus: Ultima ſeditio. Ardui montes. Serenum cœlum. Vanus rumor*; or *inanis fama, &c.* But *Tacitus* and others have ſaid more latinely, *Secretum loci. Lubricum juventæ Ultimum ſeditionis. Ardua montium. Serena cœli. Vana rumoris*; *inania famæ, &c.*

It is alſo a *Greciſm* to change the *Adjective* into an *Adverb*, and the *Subſtantive* into the *Genitive caſe*: as, when *Plautus*, for *larga merces*, ſaid *largiter mercedis.* But it is an *Hebraiſm* to change the *Adjective* into the *Genitive caſe* of the abſtract Subſtantive: as when for *vir iracundus*, is ſaid *vir iræ. Jac.* 1. 20. for *ſpiritus lenis*, is ſaid, *ſpiritus lenitatis. Gal.* 6. 1. And for *Mammona iniquus Mammona iniquitatis. Luc.* 16. 9. And ſo often in Scripture.

A. **Which is the fourth Rule?**

B. An Adjective of fitneſs is elegantly omitted, and inſtead of the Dative caſe, is uſed a Gerund in *do*: as we ſay grammatically, *Eſne par oneri ferendo? Non ſum ſufficiens debito ſolvendo. Semen idoneum ſationi. Charta apta ſcripti-*

tioni,

ptioni, &c. Latinely, *Esne ferendo? Non sum solvendo. Semen exoletum non est ferendo, Plin. Charta emporeutica non est scribendo, &c.*

A. Which is the fifth Rule?

B. It is a *Grecism* to put the part affected after Verbs, Participles, and Adjectives in the Accusative case: as we say grammatically, *Clarus genere. Hirsutus pedibus. Similis voce, colore, crinibus, &c. Tacitus* more latinely, *Clari genus. Virg. Hirsutus crura. Mercurio similis vocémq; colorémq; & flavos crines, &c.* In the Accusatives, *quod ad, quantum attinet* are ellipted.

According to the same Rule.

Adjectives of plenty, knowledge, care, study, and their contraries, require in a *Latine* construction an Ablative, in a *Greek* a Genitive case: as one may say grammatically, *Cantharus plenus aquâ, vacuus vino; vir præstans animo, invictus labore, eruditus artibus, plenus vitiis, &c.* But more latinely, *Plenus aquæ, vacuus vini. Arabes frugum pauperes, odorum divites, Apul. Sociorum inops, &c. Rudis artium. Peritus rerum, ignarus omnium. Præstans animi. Invictus laboris. Integer vitæ scelerisq; purus. Hor.* Yet in all these Genitives there is a defect of some Ablative, which governs them. As, *Arabes pauperes* [*præventu*] *frugum. Inops* [*à comitatu*] *sociorum. Rudis* [*cognitione*] *artium. Purus* [*à crimine*] *sceleris, &c.*

By the ſame.

Adjectives of power, in imitation of the *Greeks*, change an *Ablative caſe* for an *Infinitive Mood*. A man may ſay grammatically, *Dignus amore. Difficilis flexu. Largus donis. Audax ſubeundis paſſionibus. Bonus inflandis calamis, & dicendis verſibus, &c.* And yet more ſweetly by an Infinitive Mood, *Dignus amari. Difficilis flecti. Largus donare, Horat. Audax omnia perpeti*, Idem: *Boni convenimus ambo, tu calamos inflare, ego dicere verſus, Virg.*

A. **Which is the ſixth Rule?**

B. To expreſs the Accuſative caſe of the Pronoun *me, te, ſe,* before an Infinitive Mood, after a Verb of a Finite Mood, ſignifying deſire, is an inſolent, rare, and yet pleaſant *Latiniſm.* Grammatically, *Facere ſtudeo. Faciam, ut tu cupias facere ſumtum. Quiſq; ſtudet præſtare cæteris. Plautus* more latinely, *Ego me id facere ſtudeo. Faciam, tu ut te cupias facere ſumtum. Omnes homines, qui ſeſe ſtudent præſtare cæteris, Salluſt.*

A. **Which is the ſeventh Rule?**

B. To Verbs of diſagreeing, keeping off, contending with, and ſome ſignifying motion, is joyned a Dative caſe, in imitation of the *Greeks*. Grammatically, *Diſſidere ab aliquo. Differre ab alio. Arcere lupos à grege. Comitari aliquem, &c.* Latinely, *Diſcordat parcus avaro, Hor. Differt ſermoni ſermo,*

mo, Idem. *Virg. Solus tibi certet Amyntas.* Idem, *Arcebis gravido pecori.* Idem, *Solſtitium pecori defendite. Plaut. Voluptati comes mœror ſequitur, &c:*

A. **Which is the eighth Rule?**

B. The *Latines* have a cuſtom of putting many Verbs Actives Abſolute, that is of concealing their Accuſative caſes. As you may ſay grammatically, *Abſtinere ſe à placitis. Degere alicubi vitam. Solvere navim è portu. Fallere hoſtem. Occupare animum, &c.* Latinely, *Abſtinere placitis. Degere alicubi*, for *habitare. Solvere è portu*, for *egredi. Non fefellerunt inſidiæ, Liv. Opinio falſa occupavit*, for *obtinuit, Agellius.*

A. **Which is the ninth Rule?**

B. There are four ranks of Verbs, that inſtead of an *Ablative caſe*, elegantly aſſume a *Genitive*; but by an ellipſis of ſome *Ablative, viz.* 1. Verbs of being thoughtful, doubtful, and penſive. 2. Verbs of plenty or ſcarceneſs. 3. Verbs of priſing, and buying. 4. Verbs of accuſing, condemning, or aſſoiling.

1. We ſay grammatically, *pendere animo*, and *excruciari animo. Deſipere mente. Falli ſpe, &c.* But *Latiniſts* had rather ſay, *Pendere animi* [*ſupple, cogitatione.*] *Excruciari animi* [ſc. *ſollicitudine.*] *Deſipere mentis* [ſc. *errore.*] *Falli ſpei* [ſc. *opinione* or *expectatione*, or ſome ſuch Ablative.]

2. Grammatically, *Abundare divitiis, egere conſilio, implere vino, carere pecuniâ, &c.* More

latinely, *Quarum abundemus rerum, & quarum indigeamus, Lucilius* [ſc. *copiâ*] *Cic. egere conſilii* [ſc. *ope, re.*] *Virg. Implere vini* [ſc. *liquore.*] *Ter. carendem erat tui* [ſc. *præſentiâ.*]

3. Grammatically, *Æſtimare magno*, Cic. *Vendere plurimo*, Idem. *Valere minimo, Ulpian. Data magno æſtimas, accepta parvo, Sen.* Yet the ſelf-ſame good Authors have ſpoken more latinely by a Genitive. *Æſtimare magni, vel parvi. Flocci facere. Nihili pendere. Nauci habere, &c. Quanti vendidiſti? Tanti, pluris, minoris, &c.* To compleat the ſenſe thus ſupply the ellipſis, *Æſtimare* [*rem*] *magni* [*pretii*;] or thus, [*pro*] *magni* [*æris pretio.*] *Facere* [*rem*] *flocci*; or [*pro re*] *flocci. Quanti* [*æris pretio*] *hoc emiſti, aut vendidiſti?*

4. *Cicero* ſaid grammatically, *Accuſare* [*aliquem*] *de veneficio*; and again in another place elliptically, *Condemnare crimine* [*ſupple De.*] But again elſewhere more latinely by a Genitive, *Poſtulare flagitii*; *Abſolvere criminis, condemnare capitis*; *tenere furti, &c.*

That you may the better apprehend theſe elegancies, note that *accuſare de veneficio* is entire, but that the Genitive after theſe Verbs depends on ſome of theſe Ablatives, either expreſſed, or ſuppreſſed, ſc. *Crimine, ſcelere, peccato, actione, causâ, pœna.* So that a man may be ſaid *accuſari*, and afterward *condemnari*, or *abſolvi*

de

de crimine veneficii, [which is complete.] But for brevity and elegancy (the general cauſes of ellipſis's in all Languages) [*De*] was firſt omitted. So *Martial*, *Arguitur lentæ crimine pigritiæ*. At length the Ablative it ſelf became concealed, and the Genitive only was expreſſed: as, *Arguere pigritiæ. Accuſare veneficii. Damnare ſceleris, &c.*

A. **Which is the tenth Rule?**

B. That which a *Latine* Grammarian ſpeaks by *Gerunds* and *Supines*: *Ibo viſum*, or *ad viſendum. Miſit quæſitum, &c.* an imitator of *Greciſm* expreſſes by an *Infinitive Mood*: as, *Ter. It viſere ad eam. Plaut. Paraſitum miſi petere argentum. Hor. Perſequar frangere. Virg. Non venimus populare penates, &c.*

A. **Which is the eleventh Rule?**

B. The common Grammar ſaith, *Cum hoc & hoc fieret*, or *ſub, ab hoc*; *inter hæc*; *poſtquam, &c.* Which are moſt latinely expreſt by two Ablatives, the one a Noun, the other a Particiciple, which the *Latine* Grammarians commonly call *Ablativus conſequentiæ*, and the *Engliſh* the *Ablative caſe Abſolute*: as, *Pompeio pugnante*, that is, *cum pugnaret, in ipsâ pugnâ. Pompeio victo*; *poſtquam eſſet victus*: Or thus, [*ſub*] *Pompeio pugnante.* [*à*] *Pompeio victo.*

Obſ. 1. You may alſo find two Nouns ſo put, by an ellipſis of the Participle: as, *Cicerone Conſule*,

Consule, sc. *Res gerente*. *Me puero*, sc. *Existente*. *Navigare vento secundo*, sc. *aspirante*; *vento adverso*, sc. *obsistente*. *Vento nullo*, sc. *afflante*, *&c.*

Obs. 2. Again you may find a Participle of the Preter tense used alone so, as it may betoken a consequence; yet the Ablative case of some other Substantive is tacitly implyed: as, *Cæsar*, *audito*, sc. *rumore*. *Nondum comperto*, sc. *Nuntio*, *&c.*

A. Which is the twelfth Rule?

B. Instead of a Participle you may use a Verbal Substantive most latinely: as, *Agellius* says, *Homo fabulator*. *Virgil*, *Populum late regem*, i. e. *regnantem*.

A. Which is the thirteenth Rule?

B. A Grammarian to the Verb joyns its Adverb, but a *Latinist* had rather have an Adjective in the Neuter Gender, nay sometimes in the Masculine or Feminine, either singular or Plural. See the third and fourth Rules for the Idiotisms of Adverbs.

By a *Hebraism* also, not grating to *Latine* ears, a Gerund noting the certainty of the action may be joyned to a Verb: as, *Videndo videre*, *&c.*

A. Which is the fourteenth Rule?

B. The Latines have a strong inclination to the ellipsis of Prepositions, especially in Nouns, 1 of Time, 2 of Place, 3 of Measure, 4 of the Cause. 1. Of

1. Of Time. *Anno hoc,* (i. e. *in anno hoc.*) *Menſe Maio* [*in.*] *Die quinta* [*in.*] *Colloquebamur tres horas,* [i. e. *per*] *or tribus horis,* [*in.*]

2. Of place. *Unde venis? Ex Italiâ, Venetiis, Mediolano, Româ.* [i. e. *ex Venetiis, è Mediolano, &c.*

Quo ibis? In Italiam, Venetias, Mediolanum, Romam, [i. e. *in Venetias, &c.*]

Ubi eſt ille? In Italiâ. Venetiis, [i. e. *in*] *Mediolani. Roma.*

Here the Candidate of Eloquence muſt obſerve three things.

1. That Names of Cities and Towns are very commonly uſed elliptically: the Names of whole Countries and Iſlands very ſeldom: as, *Navigare Cyprum,* for *in Cyprum,* ſaid *Livie.* And *Ter. Proficiſci Ægyptum,* [i. e. *in Ægyptum.*]

2. That the Names of Cities of the firſt and ſecond Declenſion, and the ſingular number, are put in the *Genitive caſe* inſtead of the *Ablative,* by a double ellipſis. So, *Ubi? Romæ* [*in urbe Romæ.*] *Mediolani* [ſc. *in urbe Mediolani.*]

3. That this ellipſis is imitated by five Noun-Subſtantives common, *viz. Domus, humus, rus, bellum, militia:* and yet not in every thing; for we ſay only,

Ubi eſt? Domi, humi, rure, or *ruri, belli, militiæ.*
Unde redis? Domo, rure. Tolle humo.
Quo ibis? Domum, rus.

3. Of

3. Of Measure. The Preposition is understood in Nouns of Measure: as, *Capua distat*

Româ { *Iter tridui* [*per iter tridui.*] / *Itinere tridui* [*ab itinere tridui.*]

4. Of the Cause, Whence, or why, any thing is, or is said, may also be put elliptically in the Ablative case: as, *Est puer ætate*, [i. e. *ab ætate.*] *Sapientiâ senex*, [i. e. *à.*] *Est mater nomine* [*à nomine.*] *Noverca re, &c.*

The same *Latines* put two Prepositions together, one of their casual words being understood. *Cicero* often, *In ante Calendas* [*in Diem ante Cal.*] *Ex ante diem nonarum* [*ex termino, qui fuit ante*——] *Liv. Ex templo è circa Prætorem missi ad civitates nuntii* [*ex hominibus, qui erant circa Prætorem.*] So *Seneca in de irâ* [*in libro de irâ,*] *&c.*

A. **Which is the fifteenth Rule?**

B. It is a delicacy amongst the *Latines* to joyn together two Conjunctions, or Adverbs of the same signification: as, 1. Copulatives, *Que &; Etiam &; Etiam quoq; Quoq; etiam:* for says *Cicero, Apertâq; & clarâ voce dicere. Macrobius, Existimo nonnihil ad consuetudinem veterum, etiam & Prætoris, accedere. Plaut. Et hoc quoq; etiam. Lucret. Est etiam quoq; ubi proprio cum lumine possit, &c.* 2. Concessives, *Etsi quamvis non fueris suasor, approbator certè fuisti, Cic. Quanquam etsi magnum me dixisset, Apul.* 3. Ordinatives,

dinatives, *Pòſt deinde, Ter. Deinceps inde, Liv. Deinde poſtea, Ulp. Tandem deniq; Apul.* 4. Illatives, *Ergo igitur, Apul. Itaque ergò, Ter.*

A. **Are Idioms always confined to ſome one language only?**

B. Idioms, ſtrictly ſo call'd, are ſo peculiar to one Language, that others cannot imitate them, whether they lie in ſingle words: as the *Greek* ἐμπλέκεια, which the *Romans* themſelves are fain to circumlocute thus, *Vis rerum viva, motuum principium*; and the *Latine, Parentare*, i. e. *Perſonis funeratis aut funerandis, ceremoniarum apparatu, honorem (veluti Parentibus) exhibere*: Or in Sentences: as, *Poſt hòmines natos*, Since the creation of man, which no modern Language can tranſlate *ad verbum*, no nor the *Greek* neither. Theſe are termed *Idiotiſmi ſtricti*.

Others are not ſo the monopoly of any one tongue, but that they may be common to two or more Languages. Such are all pure *Latine* words uſed by Claſſic Authors, and many Sentences: as that of *Plautus, Neſcio quid habeo in mundo*; *Anglicè*, I know not what in the world I have. So *habeo ſcriptum, ſolutum*, may idiomatically be tranſlated *verbum de verbo* into the *Engliſh, German*, and *Italian* Tongues. *Quantum eſt inrebus inane?* for *quanta eſt in rebus inanitas?* is common to *Latine* and *Greek*: So *inania famæ, lubricum juventæ*, for *inanis fama, lubrica juventas, &c.*

Vir

Vir iræ, ſpiritus lenitatis, mammona iniquitatis, are common *Idioms* to the *Hebrew*, *Latine*, and *Engliſh* Languages. Theſe therefore are ſtiled *Idiotiſmi laxi.*

A. **Wherein lies the Virtue of** Idiotiſm ?

B. The Virtue of this Ornament lies in the Emphaſis that is in the validity of the ſignification, which other tongues cannot attain to even with a Periphraſis; ſuch are many expreſſions of the *Greeks*, *Latines*, *Engliſh*, *&c.* inimitable in equal nervoſitie by other Languages.

A. **How many Vices are contrary to this Virtue?**

B. The Vices which ſtand in oppoſition to this Virtue are Three, ſc. *Barbariſm*, *Soleciſm*, *Xeniſm*, or *Peregrinity.*

A: **What is** Barbariſm ?

B. Barbariſm is defined by *Diogenes* in his ſeventh Book thus, Ο βαρβαρισμός ἐστι λέξις παρὰ τὸ ἔθος τῶν εὐδοκιμούντων [*vel* εὐδαιμονούντων] Ἑλλήνων, *adde* Ρωμαίων. By *Suidas* thus, λέξις παρὰ τὸ ἔθος τῶν εὐδοκιμούντων. In *Engliſh* thus, *Barbariſm* is a word uſed contrary to the cuſtom of approved Authors. Again, *Comenius* defines it thus, *Barbariſm* is, when in a *Latine* Sentence a word is made uſe of, which either is not *Latine*, as *aviſare* for *certiorem facere*, or *præmonere*, or not conformable, in ſome circumſtance or other to the practice of pure writers, as *filie* for *fili.*

Sciopius

Sciopius thus, *Barbarism* is a sin against the Rules of *Orthoepia*, *Prosodia*, *Etymologia*: such Rules, I mean, as are built upon the Writers of *Tully*'s Age.

1. Against *Orthoepia*: as, *Mecænas* for *Mæcenas*, *Expecto* for *exspecto*, *doctus* for *doctus*, &c.

2. *Prosodia*: as, *Compétitor* for *Competítor*, *Opórinus* for *Oporínus*.

3. *Analogia*: as, *Gratitudo* and *ingratitudo* for *animus gratus* and *ingratus*, or *gratum* and *ingratum*, *certitudo* and *incertitudo* for *certum* and *incertum*, *adversitas* for *res adversæ*, *turbidæ*, *gravis fortuna*, & c.

A. **What is the true signification of the Adjective** barbarus, a, um?

B. *Barbarus* is synonymous to *extraneus*, *peregrinus*, one of another Country, from בַּר *extra*, *foras*.

A. **What is** Solecism?

B. *Suidas* defines *Solecism* thus, Λόγος ἀκατάλληλως συντεταγμένος. *Vox incongruè constructa*, the *Latines* call it *Stribligo*.

Sciopius thus, It is (saith he) a sin against the Rules and Figures of Construction.

Comenius thus, It is a *Solecism* when *Latine* words are joyned together unlatinely, that is, after a manner unusual to the *Latines*: as if one should say, *Facere damnum* for *dare*, or *dare jacturam*

jacturam for *facere*. *Milites viligant in monte* for *milites speculantur de monte*, in these the words are *Latine*, but coupled unlatinely. So if one should say, *Magna fur*, or *misera homo*, it would be *Soleciſm*, no leſs than *pugio mea*, *profectus Londini*, *penes Romanis*, or ſuch-like.

A. What is Xeniſm or Peregrinity?

B. Peregrinity or *Xeniſm* is when we in *Latine*, or *Greek*, *&c.* unelegantly imitate an *Idiotiſm*, elegant in another Language.

Sciopius defines it thus, *Peregrinitas eſt verborum Latinorum uſus ad idiomata aliarum linguarum conſuetudinem conformatus*: as, *Non me latet* is an unelegant imitation of the *Greeks* οὐ μελήσει. So *ſuperior illius* is a *Peregrinity* in imitation of the *Greeks*, who uſe a Genitive caſe after a Comparative degree, by an ellipſis of πρὸ or πρὸς, which really governs the caſe, inſtead of *illo*, which is governed of *præ* underſtood.

So the verbal tranſlations of our *Engliſh Idioms* into *Latine* is moſtly *Xeniſm*: as, Let us take our heels and run away: *Capiamus noſtros calces & fugiamus*: for which *Terence* ſaith elegantly, *Nos in pedes conjiciamus*, *&c.* *Cæſar*, *Nos fugæ mandemus.*

He doth the clean contrary: *Politum oppoſitum facit*, for which *Tully* ſaith, *Ab illo contra fit.*

I ſtand in great need of Learning: *Sto in magno*

magno opere doctrinæ: for which *Cicero* said, *Doctrinam magnopere desidero*, and such-like.

A. Methinks no man should ever happen upon such uncouth expressions, but having consulted his Grammar and Dictionary, should without any more to do, say with Terence, Nos in pedes conjiciamus, or with Cæsar, &c.

B. You think so, because you have already gone thro' *Terence* and *Plautus*, *Cæsar* and *Cicero*, and by long use and custom have bin so inured to this & no other Phrases upon this subject, that all other seem uncouth to you: but to convince you that it is far otherwise than you imagin, do but consult the Vulgars translated last night by one of the lower Forms, or rather those your self translated three or four years ago. And again, Tell me this, seeing every thing may be expressed so many several ways (I have heard our Master say at least an hundred) in a queint and elegant stile, and seeing some few of the ways are only proper in a plain and familiar stile, which we are now speaking of, because they only are idiotical, and in use: do you think that all Nations have made choice of the same forms and expressions to be in common use, and agreed together which should be rejected?

A. It were impossible that they should: for how should we that speak English know what

Phrases they have made use of to be in common use in France, Italy, or Spain; or what are the common phrases in German, Turkish, or Persian Languages? And as impossible it would be for them to know what ours are:

B. So that you must now confess, that if One of any of these Nations should come to learn our Language, or One of our Country to learn theirs, and know the significations of all words in their respective Tongues, yet he might fall upon as uncouth Phrases as those I propounded.

A. I am now convinced that he may: for how shall we Englishmen know that these are in use more than any other in their Languages, having one perhaps clear differing from theirs in our own Mother Tongue; and probably Theirs will seem as strange to Us, as Ours do to Them.

B. No question but it will; but this, which you rightly apprehend, will be more clear by an instance or two. Suppose *Latine* was now spoke in *Italy*, as once it was; here comes one of that Country into *England*, and *English* is the Language, he hath a desire upon occasion to speak the same in effect with this piece of his Mother Tongue, *Rogo te, amice, mihi Virgilium tuum ad horam unam aut alteram utendum des, & cum tibi reddam integrum.* How do you think he would express himself?

A. *I fancy that he (not knowing the* Idiom *of our Language, and obſerving the manner of ſpeech in uſe in his own tongue) would be apt to ſay thus:* I intreat thee, my Friend, that thou maiſt give to me, to be uſed, thy *Virgil*, to one hour or another, and I ſhall render him to you entire. *Nor indeed can I well conceive how he ſhould ſpeak any otherwiſe, being ignorant of our uſual manner of ſpeech, in this particular; but ſurely we ſhould count it very ſtrange* Engliſh.

B. If a *French* man ſhould come, he would have ſome other kind, which yet would differ as much from our Engliſh, and ſeem as ſtrange, the ſame you may underſtand of an *Italian*, of a *Spaniard* of a *Dutch*-man, or any other whatever. All would be different, and all uncouth.

A. **How would a** Frenchman **ſpeak in this caſe?**

B. *My maſter, I pray you of lending me your* Virgil *for an hour or two,* &c.

A. **How a** Dutchman?

B. *Do me though* (i. e. amabo) *your* Virgil *an hour, two, three, and I will give you it back again unhurt.*

A. **How an** Engliſhman **that can ſpeak pure,** i. e. **proper, good** Engliſh?

B. *Sir, I would deſire you to lend me your* Virgil *for an hour or two, and I will ſend it ſafe back.*

This is *Idiotical*; the other *Peregrinity*.

A. **How would a** Latiniſt (**for want of ſkill in the propriety of the** Engliſh **tongue**) **at the firſt meeting ſalute you?**

B. Be ſafe, Friend.

A. **Why do you ſuppoſe he would chooſe that form of expreſſing himſelf?**

B. Becauſe it is an *Idiom* in *Latine*, *Salve amice.*

A. **How would a** Frenchman **ſpeak upon the ſame occaſion, and for the ſame reaſon?**

B. Good day, my Maſter, how do you bear your ſelf?

A. **An** Italian **how?**

B. How ſtands your Lordſhip? or, how ſtand you?

A. **How a** Dutchman?

B. Good day, my Maſter, how goes it with your health?

A. **What ſhould they ſay, if they would ſpeak proper** Engliſh?

How do you do, Sir? I am glad to ſee you well: for the other are *Xeniſms* in imitation of their own familiar expreſſions; but this is our *Idiom.*

A. **Are theſe three all the vices oppoſite to the virtue of** Idiotiſm?

B. To theſe you may add one more, tho' ſome compriſe it under *Xeniſm.*

A. What

A. **What is that?**

B. It is called *Archaïſm.*

A. **What is** Archaïm?

B. Scioppius anſwers for me thus, *Archaïſmus eſt uſus verborum, quæ intelligebantur quidem Ciceronis ætate, ſed tamen in uſu eſſe deſiêrunt. Archaïſm* is the uſe of words, which truly were underſtood in the Age wherein *Tully* lived, but yet had ceaſed to be in uſe: as, *Senati* for *Senatûs, Plebes* for *Plebs, Satias* for *Satietas, Secus virile* for *Sexus virilis, Locus hoſtibus ignarus* for *ignotus, Bellum Punicum poſterior* for *poſterius.* Such are *Nævius*'s words, who begins his firſt *Punick* War thus, *Queiterrai Latiai* (vel *Latiei*) *hemones tuſerint. Viréſque frudéſque Poinicas fabor*; for *Qui terræ Latiæ homines tuderint* (vel *fregerint*) *vires fraudéſque Punicas fabor.*

F I N I S.

Scholaſtick Proluſions
TO THE
A R T
OF
ORATORY.

PUram requirimus Latinitatem, ad ineſcandum oblectandumq; Ingenia: Quia impuræ, qualis ſordida illa vulgaris, variis varsarum Gentium Barbariſmis & Solœciſmis inquinata Latinitas, gratiæ ineſſe nihil poteſt: nauſeæ potius & faſtidium, etiam ad elegantes Authores, per inelegantem illam viam tranſlatis. Ut ergò Latina quævis Schola purum putum referat Latium, danda eſt omninò opera.

Idem de Eleganti Elegantiæ ſtudio:

OMnium hominum nemo eſt, qui pulchro aliquo Terræ tractu, amœno camporum & montium conſpectu, pulchriſq; hortis & vineis, & ſpecioſis animalium formis, & concinnis ædificiorum ſtructuris, & decorâ veſte, & bene conditis cibis, & ſuaviter modulante Muſicâ, &c. non capiatur. Et cur ergo non magis illis, per quæ Homines magis ſumus, afficiamur & oblectemur, Cogitationum & Linguæ Elegantiis? Ah quàm pulchrum eſt ſapere! mente ſcilicet ad quidvis pulchrum pulchrè excogitandum pollere. Quam pulchrum linguâ eſſe politum! ad quidvis pulchrum pulchrè eloquendum, animiſq; perſuadendum, potentem.

Ibidem.

QUin & Deo ipſi nos per verbum ſuum alloquenti, ſermonis artificia adhibere placuit omnia, pluſquàm ullus Demosthenes *aut* Cicero *imitari poſſet. Ad divinorum itaq; Eloquiorum intelligentiam facit Elegantiæ ſermonis non ignorare Artes. Hinc Summi Theologi antiqui & recentes,* Tertullianus *imprimis, &* Lactantius, Hieronymus, Ambroſius, Auguſtinus, Gregorius, *mutéq;* Joh. Calvinus, *Sermonis elegantium cum Rerum majeſtate ita copulârunt ut non ſapientiæ tantùm divinæ doctores, ſed & Eloquentiæ* Romanæ *terſiſſimiq; ſtili agnoſcantur ab ipſiſmet Criticis duces. Ut nihil, ſic cur Vos, Theologiæ ſtudioſi, puriorís Latinitatis ſtudium à vobis putetis alienum. Vobis præ omnibus, qui homines humanâ alloqui neceſſe habetis linguâ, hoc incumbit, ut cum pro Deo, Deſq; loco, Vobis conveniat loqui, loqui amitamini Deo dignè, h. e. Linguâ eruditâ* (Jeſ. 50. 4.)

Scholastick Prolusions
TO THE
Art of ORATORY.

CHAP. I.

What means we are to use, to make a Sentence Elegant.

I Have always been of an Opinion, that whatever is to be exploded in *Manners*, ought to be hissed off the Stage in *Speech*. For as the *Manners* of the rude Mobile are not much approved, so *Speech* is little grac'd by the gibberish of the half-learn'd Vulgar.

Language, if it be not ordinary and trite, attracts the minds of the Hearers, and with a kind of Majesty offers it self to be ador'd with admiration. Wherefore we conclude it ought to be of another make than that of the common people.

By the *Language of the Vulgar*, I mean not that which is *Latine*, Learned, and Elegant, tho' the common

Note.

ſort uſe it: for 'tis impoſſible but that the People ſhould retain to themſelves ſome things, of what they have received from the more learned, pure, and unprophaned.

Precept 1. Firſt therefore, do not uſe ruſtic, barbarous, and improper words, the too frequent admiſſion whereof makes a Language rough and boiſterous.

Precept 2: Obſerve, ſecondly, a quite different Order in placing words one among another.

Precept 3. Thirdly, a witty and ingenious invention of expreſſions of Fancy, which we commonly call *Phraſes*, and ſuch as ſtand at a great diſtance from the ſenſe of the Vulgar, will leave the Sentence more graceful.

Of the firſt of theſe I deſign only to advertiſe you here, reſerving the particulars for Chap. 22. where I intend a moſt exquiſite and curious account of all thoſe impurities that ſtain and ſoil the native complection of the *Latine* Tongue.

Of the ſecond there will all over occur many both Precepts and Submonitions.

Of the third I ſhall ſpeak ſomewhat in

in this place, and therefore do thus exemplifie.

Whereas in *Engliſh* the ignorant Many are uſed to write thus,

I have not received a Letter from you this Twelve-month:

A lover of quaintneſs and elegancy will raiſe himſelf above the common level, and expreſs himſelf on this, or ſome ſuch-like manner;

You write Letters to me, as Aſtrologers to Almanacks, once a Year.

This is now the ſecond Auguſt, *ſince I ſaw your hand at a Letter.*

The Sun hath once compleated his yearly circuit, ſince you grac'd me with a Letter.

The Sun hath made his annual progreſs thro' all his Cæleſtial Houſes, ſince I broke up the ſeal of one of your Letters.

The Sun hath run thro' all the Lines in the Zodiack, *ſince I ſaw one from you.*

And whereas our common form of Speech uſed to be,

Sir, I ſhall make bold to come and ſee you by and by:

The more polite and genteel make uſe of this, as a more elegant and civil expreſſion, *Sir,*

Sir, I ſhall take the boldneſs to wait upon you.

Again the proletarious and homely Phraſe creeps thus upon the ground,

I do verily believe ſuch or ſuch a thing:

But they, that by a liberal and more generous Education are become Sons of Art, diſtinguiſh themſelves, as by their Manners, ſo by their Language, from theſe Plebeians, and ſay,

I do verily perſwade my ſelf, I am very confident, I do aſſure my ſelf of ſuch or ſuch a thing; and ſo a thouſand ways, according as every mans Fancy leads him.

So in *Latine*,

Amicitiæ noſtræ integritas nos delectat maximè.

Nondum Saturni revolutionem abſolvit.

For which the illiterate ſwarm would have ſaid,

Multum gaudemus, quia boni ſumus Amici.

Nondum complevit annos triginta.

Magnitudo amoris in te mei officium linguæ vel expeditiſſimæ ſuperat.

Virtus tua me tibi amicum fecit.

Vivite

Vivite felices, memores & vivite noſtri, Tibullus:
Sive erimus, ſeu nos fata fuiſſe velint.
Porcis hæc comedenda relinquis. Horatius.
Hoc animo ſcito omnes ſanos, ut mortem ſervituti anteponant. M. Cicero.
Hyems adhuc rem geri prohibuerat. Idem.
Nec verò Ariſtotelem *in Philoſophiâ deteruit à ſcribendo amplitudo* Platonis. Idem. Orat. 5.
Qucniam me loqui voluiſtis, aliquid de veſtris vitiis audiatis. Ibidem.
Hæc quum Craſſus *dixiſſet, parumper & ipſe conticuit, & à cæteris ſilentium fuit.* 3. de Orat. 141.
Namq; hæc duo, Muſici qui erant quondam iidem Poetæ, machinati ad voluptatem ſunt verſum atq; cantum, ut verborum numero & vocum modo, delectatione vincerent aurium ſatietatem. Ibid. 172.
Sic omnibus in rebus, voluptatibus maximis faſtidium finitum eſt. Ibid. 9

CHAP. II.

How the Obſcurity of a Sentence is to be avoided.

WHen Nature firſt gave Mankind the uſe of Speech, it was paſt all doubt, to the intent that what we

we had conceived in our minds, we might utter in our words. For this reaſon 'tis one of the principal virtues of Speech, to be dilucid. For he that ſpeaks obſcurely, had almoſt as good hold his peace, and ſay nothing.

And there is nothing that worketh more effectually the obſcurity of a Sentence, than a vulgar Perſwaſion, that between the Adjective and Subſtantive, between the Suppoſite [*i. e.* the Nominative Caſe] and its Verb, between the word governing and the word governed, and ſuch other like, ſomething ought to be inſerted.

Precept. Now, that we may avoid all danger of Obſcurity ariſing from this artificial order of the words, let us ſo place them, that the Adjective may ſtand near its Subſtantive, the Suppoſite near its Verb, the governed near its governour, the Antecedent Caſe of the Subſtantive near its Relative; And if any thing do come betwixt, let it be ſhort, and have (as far as the nature of the thing will bear) a reſpect to both, or at leaſt one of thoſe words between which it is placed: as in that Verſe of the Poet,

Calliope

Calliope princeps ſapienti pſallerat ore. Baſſus.
Such is that of *Cicero*, (nor indeed can the like be eaſily found in him again.

Bonâ adoleſcentibus indole præditis ſapientes ſenes delectantur.

CHAP. III.

That the Comparative and Superlative Degrees are very elegantly ſet after their Subſtantives.

YOu will perceive a greater Elegancy, and, I fancy, more taking to the ears, if you place a Comparative or Superlative after its Subſtantive; tho' ſome others, of whom *Valerius Maximis* is one, do not very religiouſly obſerve it: as, *Plato, Qui ſanâ mente eſt, cui rei adhibeat diligentiam majorem non novi, quàm ut filium reddat optimum.* Idem, *Nullius injuriæ qui ſibi ipſe conſcius eſt, ei jucunda ſpes ſenectutis nutrix optima ſemper adeſt.* Precepts.

Nunc eſt ille dies, quum gloria maxima ſeſe. Ennius.

Nobis oſtendat, ſive vivimus ſive morimur.

Fortiſſimi

Plinius. *Fortissimi viri & milites strenuissimi ex agricolis gignuntur.*

Aul. Gellius, or rather *Agellius.* Hippocrates *divinâ vir scientiâ de coïtu Venereo ita existimabat, partem esse quandam morbi teterrimi: quem nostri comitialem dixerunt.*

Valerius Maximus. *In* Theodoro *quoq; viro gravissimo* Hieronymus *tyrannus tortorum manus frustra fatigavit.*

C. *Gracchus* *Nunc isti pretia maxima ob tacendum accipiunt.*

M. Cicero, Epist. lib. 7. ep. 7. *Imperatorem liberalissimum, ætatem opportunissimam, commendationem certè singularem habes.*

Idem 2 *Tusc.* 13. *Cultura animi Philosophia, quæ extrahit vitia radicitus; & præparat animos ad satus accipiendos; eáq; mandat iis, &, ut ita dicam, serit, quæ adulta fructus uberrimos ferant.*

CHAP. IV.

That Numerals, or those Nouns which signifie Number, are set after their Substantives.

Precept. THus much you may learn by the first Example, that those Nouns that signifie Number (be they Cardinals,

Cardinals, Ordinals, or Distributives) are elegantly set after their Substantives, which in ordinary discourse use to be set before them; as, *Aristoteles. Babylon [Ninus] capta quum est ab hoste, ferunt partem aliquam civitatis ejus die tertia nondum quicquam sensisse. Zeno Citticus adolescentulo inepta loquenti plurima, duas, inquit, aures ideo habemus, & os unum, ut audiamus multa, pauca loquamur.*

Teneros lædunt juga prima juvencos; Ovidius.
Frænaq; vix patitur de grege captus equus.

Pluris est testis oculatus unus, quàm Plautus.
auriti decem. Qui audiunt audita dicunt: qui vident planè sciunt.

Prima vitæ tempora, media patriæ, Plinius junior.
extrema nobis impertire debemus, ut ipsæ leges monent, quæ majorem annis sexaginta otio reddunt.

Homini non ante diem septimum le- Plinius.
thalis inedia.

Demosthenes *melius, qui se in locum* Quintilianus.
ex quo nulla ex audiri vox, nihilq; prospici posset, recondebat: ne aliud agere mentem cogerent oculi. Ideóq; lucubrantes silentium noctis, & clusum cubiculum, & lumen unum maximè teneat.

Agellius. Herodotus *homo fabulator, in primo hiſtoriarum, inventum eſſe ſub terrâ ſcripſit* Oreſti *corpus, cubita longitudinis habens ſeptem: quæ faciunt pedes duodecim & quadrantem.*

M. Varro. *Si cujus legati violati eſſent, qui id feciſſent, quamvis nobiles eſſent, ut dederentur civitati, ſtatuerunt fæciales viginti, qui de his rebus cognoſcerent, judicarent, & ſtatuerent, & conſtituerent.*

M. Cicero. Orat. 120. *Quem laborem nobis* Attici *noſtri levavit labor, qui conſervatis notatiſq; temporibus, nihil quum illuſtre prætermitteret, annorum ſeptingentorum memoriam uno libro colligavit.*

CHAP. V.

That diſſyllable Adjectives are to be poſtpon'd to pluriſyllable Subſtantives.

Precept. GReat is the Elegancy of a Sentence then, when an Adjective of two ſyllables is put after a Subſtantive, that conſiſts of more; as, *Animus æquus optimum eſt ærumnæ condimentum.* Socrates *ſaltabat ſæpius, eámq; exercitationem valetudini bonæ non parum conferre putabat.* Plato, *Amicum*

Amicum bonum habere malim, quàm pretioſiſſimam coturnicem, aut Gallum, *aut per* Jovem *potiùs quàm equum & canem ac medius fidius potius quàm* Darii *aurum adipiſci, aut* Darium *ipſum capere.*

Concilium bonum gratiâ parvi facia- *Titinnius.*
tur. [*faciatur priſcè dictum.*]

—*Cineri gloria ſera venit.* *Martialis.*

Caſta placent ſuperis, purâ cum veſte venite *Tibullus.*
Et manibus puris ſumite fontis aquam.

Pub. Cornelius Rufinus *manu quidem ſtrennuus, & bellator bonus, militariq; diſciplinâ peritus admodum fuit: ſed furax homo & avaritiâ acri erat.* *Agellius.*

Avaritia pecuniæ ſtudium habet, quam nemo ſapiens concupivit: ea quaſi venenis malis imbuta, corpus animúmq; virilem effœminat: ſemper infinita inſatiabiliſq; eſt, neq; copiâ, neq; inopiâ rerum minuitur. *Salluſtius.*

Pythagoreis *interdictum putatur, ne faba veſcerentur, quæ res habet inflationem magnam.* *Cicero de divin. lib. 1. 62.*

Tho' you may not find this always obſerved by great Authors, yet you will perceive it to have a great deal of fineneſs, if you take your meaſures from the judgment of the ear. Submonition.

Divus Hieronymus. *Grandes materias ingenia parva non ſufferunt, & in ipſo conatu ultra vires auſa ſuccumbunt.*

CHAP. VI.

That the word Omnis *loves to be placed after its Subſtantive.*

Precept: EVery Sentence almoſt uſes to be more venuſt, wherein the word *Omnis* is ſet after its Subſtantive; as, *Ariſtoteles, Animantium omnium homo corporis habitâ proportione, cerebri habet plurimum. Plato, Oleum arboribus omnibus herbiſq; prodeſt maximè, pilis autem animantium omnium niſi hominum nocet plurimum.* Idem, *Peccatis multis oneratam animam ad inferos deſcendere malorum omnium extremum eſt. Plutarchus, Viro bono diem omnem feſtum eſſe* Diogenes *dicebat.*

Cæcilius. *Ut te Dii omnes infelicitent, cum malè monita memoria.*

Pacuvius. *Gnato ordinem omnem ut dederit, enodat patri.*

Lucilius. *Rugoſi paſſiq; ſenes eadem omnia quærunt.*

Horatius. *Scriptorum chorus omnis amat nemus & fugit urbes.* *Matres*

Matres omnes filiis in peccato adjutrices, & auxilio in paternâ injuriâ ſolent eſſe. Terentius.

Quadrupes animal omne, ſi lactans eſt, minus alimenti præſtat. Cornelius Celſus.

Hordeum frugum omnium nobiliſſimum eſt. Plinius.

Fruſtra mala omnium ad crimen fortunæ relegamus. Quintilianus.

Virtutis laus omnis in actione conſiſtit: à quâ tamen ſcepe fit intermiſſio. Cicero 2 Offic. 19.

Ut deos eſſe natura opinamur, qualéſq; ſunt ratione cognoſcimus, ſic permanere animos arbitramur conſenſu nationum omnium. Id. 1 *Tuſc.* 56.

And yet *Tully* 1 Offic. 57. ſays, *Chari ſunt parentes, chari liberi, propinqui, familiares: ſed omnes omnium, charitates patria una complexa eſt.* And *Domitius Afer. Mulier rerum omnium merita, in omnibus rebus infelix.* Submonition.

CHAP. VII.

That Nullus *uſes not unelegantly to be placed after the Subſtantive it agrees with.*

THere is almoſt no manner of ſpeaking, diſagreeable to ordi- Precept.

nary ſpeech, but hath ſomething of Elegancy: And ſuch is the Noun *Nullus*, which therefore is more ornately poſtpon'd its Subſtantive, becauſe in common Language it uſually precedes it *Ariſtoteles*, Lacedæmoniorum *Lege, qui hoſtem nullum interfeciſſet, capiſtro cingebatur.* Idem, *Apud* Scythas *epulo ſolemni pateram circumlatam accipere non licebat ei, qui hoſtem nullum occidiſſet.* Plato, *Si quis falsò iterum dixiſſe teſtimonium convictus ſit, tertio lege nulla teſtari cogatur: Sin autem tertiò, ratione nulla ei poſtea teſtimonium dicere liceat.*

Catullus. *Namq; ego ab indignis præmia nulla peto.*

Propertius. *Fabula nulla tuas de nobis concitet aures.*

Agellius. *Cognatos affinéſq; nullos ferme tam eſſe obſequibiles ait, ut laborem ad capeſſendum nihil cunctentur, & ſtatim dicto obedient.*

M. Varro. *Bellum nullum niſi pium geri putabant*

M. Cicero Epiſt. lib. 12. ep. 30. *Illud magis mihi ſolet eſſe moleſtum, tantis me impedire occupationibus: ut ad te ſcribendi meo arbitratu facultas nulla detur.*

Idem l. 15. ep. 8: *Majus mihi dare beneficium nullum potes.*

CHAP.

CHAP. VIII.

That Alienum, Aliud, Alterum, Utrumq;, Solum, Ullum, Tale, Singula, *and other ſuch-like Adjectives, are to be put after their Subſtantives.*

HE that in reading of good currant Authors, does ſtrictly examine the ſcituation of each word, will find more than once or twice the Adnouns, *alienum, aliud, alterum, utrumq;, ſolum, ullum, tale,* and if there be any more of the ſame kind, plac'd after their Subſtantives: as, *Ariſtoteles, Advenarum quorundam legibus alienis educatorum uti conſuetudine creditum eſt inutile eſſe ad rectam civitatis diſciplinam.* Plato, *Principium operis totius dimidium eſſe proverbio dicitur: eúmq; qui bene cæpit laudamus.* Precept.

Cui cepe edendo oculus alter profluit. Nævius.

Illud ediſcendo ſcribendóq; commune eſt, utriq; plurimum conferre bonam valetudinem, digeſtum cibum, animum cogitationibus aliis liberum. Quintilianus.

Nunc autem pleriq;, inquit, partis utriuſq; amici, quaſi probè faciant, duos litigantes deſtituunt, & relinquunt, de- Agellius.

dúntq; advocatis malevolis aut avaris, qui lites animósq; eorum inflamment aut odii ſtudio, aut lucri.

Idem. *Multam nos quoq; apud veteres ſcriptores locutionum talium copiam offendimus.*

M. Cicero 2 Tuſc. 62. *Quid de noſtris ambitionibus? quid de cupiditate bonorum loquar? que flamma eſt, per quam non cucurrerint ii, qui hæc olim punctis ſingulis colligebant?*

Note. To theſe add *quodvis, quodlibet, totum, cætera, reliqua,* and ſuch others that ſignifie multitude, commonly called *Collectives.*

Submonition. However, *Tully, pro Dei* 24. hath, *Sed in eo etiamſi accidiſſet, culpam regis fuiſſe nullam arbitrarer, alieni autem à te animi fuit.*

CHAP. IX.

When Tale *and* Aliud *are ſet before.*

MY mind runs upon nothing elſe, but how I may moſt profit all the Scholars committed to my charge, by laying out my utmoſt care and pains to breed them up unto Religion as well as unto Learning: For, alas! where

where there is One without the Other, namely *Learning* without *Religion*, it ſerves many times but to make men the more deſperately debauch'd, and the more miſchievouſly wicked. But at preſent 'tis You, my young Candidates of more polite Eloquence, whom I addreſs in theſe my Labours, and therefore it is that I bring ſuch unheardof, in a manner unuſual, (I fear) ways of ſpeaking out of darkneſs (as it were) into open light: Of which ſort this is one.

After the Adjective *Tale*, we elegantly place theſe words: *Nihil, nemo, nullus*, and Pronouns of the Primitive ſpecies, which is the ſelf-ſame; as alſo, *quicquam* and *ullum* we in like manner ſet after *Aliud*, nay in different caſes: as, *Tale nihil de amico unquam putâſſem. Alium nemo vidit. Alias quaſdam accepi literas.* Precept.

Nec nobis præter me alius quiſquam ſervus Soſia. Plautus.

Tale nihil de te, crede mihi, homines exiſtimant. *Ang. Politianus.*

Si alium, inquit tribunus, neminem reperies, me licet ad hoc periculum utare. *Agellius.*

Alius

Idem. *Alius quidam veterum poëtarum cujus nomen nunc mihi memoriæ non eſt, veritatem temporis filiam eſſe dixit.*

M Cicero, Epiſt. l. 4. ep. 3. *His verò temporibus habemus aliud nihil, in quo acquieſcamus.*

Id. l. 2. de Leg. *Is enim Magiſtratus in noſtro municipio, nec alius ullus creari ſolet.*

Id. Tuſc. lib. 5: 31. *Humanus autem animus decerptus ex mente divinâ, cum alio nullo niſi cum ipſo Deo, ſi hoc fas eſt dictu, comparari poteſt.*

Idem. *Neceſſe eſt homini tale aliquid accidere.*

Idem 3. Tuſc. 2. *Quod ſi tales nos Natura genuiſſet; ut eam ipſam intueri & proſpicere, eademq; optimâ duce curſum vitæ conficere poſſemus: haud erat ſanè, quid quiſquam rationem ac doctrinam requireret, quum Natura ſatisfaceret.*

Idem. *Tales nos eſſe putamus, ut jure laudemur.* For,

Note. Theſe Pronoun Primitives are very elegantly ſet after ſuch Adjectives, as otherwiſe would be placed after their Subſtantives: as, *Unum id. Omne id.*

Terentius: *Quicquid præter ſpem evenit, omne id deputato eſſe in lucro.*

Cæcilius. *Edepol ſenectus, ſi nihil apportes tecum quum advenis, unum id ſatis eſt.* Here would *Quintilian* have ſaid, *Id unum.* For ſays he,

Diſ-

Discipulos id unum moneo, ut Præceptores suos non minùs quàm ipsa studia ament: & Parentes esse non quidem Corporum sed Mentium credant. Multum hæc pietas confert studio. Quintilian

CHAP. X.

That a Pronoun Adjective may be put after its Substantive.

THis is a Precept great in vogue, and much in use, *viz.* That before the Pronoun Adjective may be set his Substantive: as, *Bion Borysthenites ad eum qui agros suos vorauerat: terra, inquit,* Amphiaraum *absorbuit, tu verò terram.* Plato, *Necessitati neq; dii ipsi repugnant.* Precept.

Si quisquam hodie præter hanc, posticum nostrum pepulerit, patibulo hoc ei caput defringam. Titinius.

Noli ex stultitiâ multarum credere esse animum meum. Afranius.

Is demum miser est qui ærumnam suam nequit occultare. Cecilius.

Domina nostra privignum suum amat efflictim. Laberius.

Ecquis est, qui interruvpit sermonem meum obitu suo. Turpilius.

Dicere

Lucilius. *Dicere labora, ne res ipſa, ac ratio ipſa refellat.*

Terentius. *Munus noſtrum ornato verbis, quoad poteris.*

Plautus. *Homo hic ebrius eſt, ut opinior.*

Cor. Celſus. *Res eadem magis alit jurulenta quàm aſſa, magis aſſa quàm frixa.*

Plinius. *Oleum ipſum ſale vindicatur à pinguedinis vitio.*

Quintilian *Nec intereſt diſcentium quibus quidq; nominibus appelletur, dum res ipſa manifeſta ſit.*

Val. Max. *Ea demum tuta potentia eſt, qui viribus ſuis modum imponit.*

M. Varro. *Dum te pudet Mani, quod domi tuæ vides commilitonum tuorum cohortes ſervis tuis miniſtrare cæmenta.*

M. Cato. *Dotes filiabus ſuis non dant.*

C. Cæſar apud Salluſtium. *Neq; cuiquam mortalium injuriæ ſuæ parvæ videntur.*

M. Cicero, 3 Tuſc. 2. *Sunt ingeniis noſtris ſemina innata virtutum, quæ ſi adoleſcere liceret, ipſa nos ad beatam vitam natura perduceret.*

Id. 3 Tuſc. *Hic eſt ille vultus ſemper idem, quem dicitur* Xantippe *prædicare ſolita in viro ſuo fuiſſe* Socrate, *eodem vultu ſemper ſe vidiſſe exeuntem illum domo & revertentem.*

Submonition. But leſt you ſhould think that this Precept

Precept requires your perpetual regard, obſerve theſe under-written Examples.

Unum etiam vos oro, ut me in veſtrum gregem recipiatis. Terentius.

Ita verſatus ſum in provinciâ, ut nemo poſſet verè dicere, aſſem aut eo plus in muneribus me accipiſſe, aut meâ operâ quempiam ſumtum feciſſe. C. Gracchus.

Priſcian, & other not ignoble Grammarians, allow the Relative *Qui, quæ, quod*, no room among the Pronouns, and indeed their number is very uncertain among the Grammarians; *Voſſius, lib.* 1. *de Analogia*, and ſome others, adding to thoſe commonly received, *Quis, cujus, cujas*; as alſo, *Unus, ullus, nullus, ſolus, totus, uter, alter, neuter, aliquis, alius, reliquus, cæterus, omnis, quiſq;, nemo, quidam, ambo, uterq;*: However it be, this is certain, that both *Qui* and its compounds ſhare this kind of Elegancy with the reſt of the Vice-Nouns: for we read in Note.

Urbem quam ſtatuo veſtra eſt. *Virgilius.*

Eunuchum quem dediſti nobis, quas turbas dedit? *Terentius.*

Naucratem quem convenire volui, in navi non erat. Plautus.

In

M. Cicero, 2 Tuſc. 47. *In animis omnium ferè eſt naturâ, molle quiddam, demiſſum, humile, enervatum quodammodo & languidum, ſenile. Sed aliud nihil eſt in homine deformius.*

Id. 5 de finibus bonorum: 54. *Somnum deniq; niſi requietem corporis & medicinam quandam laboris afferret, contra naturam putaremus datum: aufert enim ſenſus, actionémq; tollit omnem.*

Idem *in Fragm. de Repub. l.* 6. *Graves enim dominæ cogitationum libidines infinita quædam cogunt, atq; imperant: quæ quia expleri ac ſatiari nullo modo poſſunt, ad omne facinus impellunt eos, qui illecebris ſuis alliciuntur.*

CHAP. XI.

That a Pronoun Adjective is to be placed between the Noun Adjective and its Subſtantive.

Precept. BY this graceful way of ſpeaking, one may make a Sentence more compoſed: If there be two Adjectives, the one nominal, and the other pronominal, which do belong to one Subſtantive, ſet the nominal firſt, betwixt which and the Subſtantive place the pronominal: as *Plato, Mare civitati*

civitati proximum quotidianâ quadam delectatione eam afficit. Idem. Spartani *quoties bonum quendam virum commendare volunt. Hic vir, inquiunt, divinus eſt.*

Mollis illa educatio, quam indulgentiam vocamus, nervos omnes & mentis & corporis frangit. Quintilian

Subciſiva quædam tempora incurrunt, quæ ego perire non patior. M. Cicero, 1 de leg. l. 19.

Leviora ſunt ea, quæ repentino aliquo motu accidunt, quàm ea quæ meditata, quæ præparata inferuntur. Id. Offic. 127.

Commendo vobis parvum meum filium. Idem.

Memini in hoc genere gloriari ſolitum eſſe familiarem noſtrum Hortenſium, *quòd nunquam bello civili interfuiſſet.* Id. *Epiſt.* l. 2. ep. 16.

If you can interſert any thing betwixt the Pronoun Adjective and the Subſtantive, that may reſpect both, or either of them, you will be ſenſible of a certain greater Elegancy: as, *Morituro* Socrati Apollodorus *pretioſum quoddam, in quo moreretur, pallium obtulit; cui* Socrates: *Nunquid morituro mihi, inquit, non conveniet hoc, quod viventi convenit?* 1 Note.

Dii tibi dent propria [i. e. *perpetua*] *quæcunq; exoptes bona.* *Afranius.*

Qualem

Agellius. *Qualem fuisse accepimus ferum quendam in ludo* Cæsaris *gladiatorem: qui cum vulnera ejus à medico execabantur, ridere solitus fuit.*

M. Cicero, Epist. l. 7. ep. 6. *In omnibus meis epistolis, quas ad* Cæsarem *aut ad* Balbum *mitto, legitima quædam est accessio commendationis tuæ.*

Id. 1 *de Orat.* 14. *Auditis oratoribus* Græcis, *cognitisq; eorum literis adhibitisq; doctoribus, incredibili quodam nostri homines dicendi studio flagrárunt.*

2 Note. If in this kind of Speech two Noun Adjective be joyned by a copulative Particle, let the pronominal Adjectives be set between both, just before the Conjunction: as, *Libero tuo & admirabili ingenio dilector.*

M. Cicero, 1 *de Orat.* 131. *In nobis egregiam quandam ac præclaram indolem ad dicendum esse cognovi.*

CHAP. XII.

The place of Omne, Nullum, *and numeral Adjectives, in company with other Adjectives.*

THe *Latine* Tongue, as *Servius* well remarks, permits not two full Adjectives to be joyned to one Sub-

Subſtantive without a Conjunction: And that is the reaſon why we ſtile Pronouns, *Omne* and *Nullum*, and Nouns that ſignifie number, not full Adjectives: for one may find them adjoyn'd to Subſtantives, together with other Adjectives. Of the Pronoun we have already ſpoken, of thers we are now to ſpeak.

Omne therefore, *Nullum*, and the numeral Adjective, being in combination with another Adjective alſo not full, linked to one Subſtantive, do indifferently claim to themſelves with equal elegancy every place in the Sentence, and to be ſet before or after either the Subſtantive or Adjective: as, *Omnis mea felicitas*; or, *Mea omnis felicitas*; or, *Felicitas omnis mea*. Thus Precept.

Omnis noſtra vis in animo & corpore ſita eſt. Animi imperio, corporis ſervitute magis utimur. Alterum nobis cum diis, alterum commune cum belluis eſt. Salluſtius.

Quicquid enim à ſapiente proficiſcitur, id continuò debet expletum eſſe omnibus ſuis partibus. M. Cicero. 3 de fin. 32.

O mearum voluptatum omnium inventor, incæptor, perfector! Terentius.

In me planè dii poteſtatem ſuam omnem Idem.

nem oſtendère: cui tam ſubitò tot conti-gerunt commoda.

Agellius. *Libros tres reliquos mercatur:*

Terentius. *Illum, liquet mihi dejerare, his menſibus ſex vel ſeptem prorſus non vidiſſe proximis.*

Submonition. Unleſs when the other Adjective is full; for then theſe Adjectives leſs full, the full ones being ſet firſt, are placed before the Subſtantive very ſweetly: as, *Bona omnis valetudo.*

Terentius. *Tace tu, quem eſſe infra infimos puto homines.*

Agellius. *Nunc videre eſt Philoſophos ultro currere, ut doceant, ad fores juvenum divitum: eóſq; ibi ſedere atq; opperiri prope ad meridiem: donec diſcipuli nocturnum omne vinum edormiant.*

Valerius. *Ludóſq; & lectiſterina continuis tribus noctibus, quia totidem filii periculo liberati erant, fecit.*

M. Cicero, Tuſc. lib. 2. 4. *Pro Academiâ autem quæ dicenda erant, ſatis accuratè in Academicis quatuor libris explicata arbitramur.*

Excep. But that this neither is unexceptionable, the enſuing inſtances do demonſtrate.

M. Cic. de Senect. 71. *Adoleſcens mori ſic mihi videtur: ut quum aquæ multitudine vis flammæ opprimitur:*

primitur: Senes autem ſicut ſuâ ſponte, nullâ adhibitâ vi, conſumtus ignis extinguitur.

Omnium magnarum artium ſicut arborum altitudo nos delectat, radices ſtirpéſq; non item: ſed eſſe illa ſine his non poteſt. Id. 1 Offic. 147.

Neq; ego quenquam hominum eſſe arbitror, cui magis bonæ felicitates omnes adverſæ ſient. Terentius.

Spes nulla reliqua in te ſiet tibi. Idem.

Eorum conſilio ſæpe aut non ſuſcepta aut confecta bella ſunt, nonnunquam autem illata: ut M. Catonis, *bellum tertium* Punicum, *in quo etiam mortui valuit Autoritas.* M. Cic. 1 Offic. 79.

CHAP. XIII.

That if any thing interpoſe between the Adjective and Subſtantive, 'tis no matter whether be ſet firſt, but that the Subſtantive does more frequently lead the way.

I Have already inform'd you by ſome Precepts, that the Adnoun is very elegantly placed after its Noun; Nevertheleſs if any thing intervene betwixt both, tho', what I Precept.

adviſed, you will for the moſt part find hold; yet I have often obſerved the contrary poſition: as, *Omnium natura eſt animantium*, or *Animantium natura eſt omnium*: for both may be ſaid in a manner indifferently for matter of Elegancy. So, *Pietas in Parentes tua, tua in Parentes pietas. Anno ætatis quarto, quarto ætatis anno.* As He in *Ariſtotle*, *Quem populus celebrant, omnino famâ perire nullâ poteſt.* Plato, *Nullus in civitate noſtrâ mendicus ſit.* Idem, *Majorem certè virtutem Religione Pietatéq; in Deum nullam in hominum genere inveniri quiſquam ſibi perſuadeat.* Idem, *Oleum externis corporis noſtri partibus optimum, interioribus peſſimum eſt: qua propter ægrotantibus olei uſum Medici prohibent.* Idem, *Qui in foro vendit. venalis ſuæ rei pretia duo nunquam dicat, ſed quum unum dixerit precium, ſi non vendiderit, referat iterum: nec eodem die majus minúſve pretium petat.*

Ennius. *Malo hercle ſuo magno convivant* [*pro convivantur*] *ſine modo.*

Turpilius. *Amorem intercapedine ipſe lenivit dies.*

Plautus. *Longa dies meum incertat animum.*

Divus Hieronymus. *Sola* Gallia *monſtra non habuit: ſed viris*

viris semper fortibus, & eloquentissimis abundavit.

Temporantiâ quoq; Socratem *fuisse tanta traditum est: ut omnia ferè vitæ suæ tempora valetudine inoffensâ vixerit.* Agellius.

Cæsar Augustus *duodecim natus annos aviam pro rostris laudaverit.* Quintilianus.

Unde autem facilius, quàm ex annalium monumentis, aut bellicæ res, aut omnis Reipub. disciplina cognoscitur? M. Cicero, in Hort.

Quid enim videatur ei magnum in rebus humanis, cui æternitas omnis, totiusq; mundi nota sit magnitudo. Id. 4 Tusc. 37.

Sed quoniam Grammaticus es, si hoc mihi setêma persolveris, magnâ me molestiâ liberabis. Id. ad Attic. l. 7. ep. 3.

CHAP. XIV.

That to other Adjectives their Substantives are often postpon'd.

BY the assiduous reading of Orators about the placing of other Adjectives, whether they are to be set before or after, you can find nothing certain: and yet one may observe they are generally set first; as, Precept.

Ennius: *Magna oſſa lacertíq; appavent homini:*

Lucilius. *Magna penus parvo ſpatio conſumta peribit.*

Actius. *Ea oblectat ſpes ærumnoſum hoſpitem, dum hic quòd miſer eſt, clam eſſe cenſet alteros.*

Martialis: *In ſteriles campos nolunt juga ferre juvenci.*
Pingue ſolum laſſat, ſed juvat ipſe labor.

Propertius *Aſſiduæ multis odium peperere querelæ,*
Frangitur in tacito femina ſæpe viro.

Idem. *Pauperibus ſacros vilia thura damus.*

Quintilianus. *Natura tenaciſſimi ſumus eorum, quæ rudibus annis percepimus.*

Vitruvius: *Neq; ingenium ſine diſciplinâ, aut diſciplina ſine ingenio perfectum artificem poteſt efficere.*

M. Cicero, 1Offic.133 *Aliter enim ampla domus dedecori domino ſæpe ſit, ſi eſt in eâ ſolitudo, & maximè ſi aliquando alio domino ſolita eſt frequentari.*

CHAP.

CHAP. XV.

That Nouns of Meaſure and Weight ought to be put in the Accuſative caſe, or in the Genitive.

THat Nouns ſignifying the Mete and Ballance, inſtruments we meaſure and weigh by, are wont to be put in the Ablative, the meaneſt Grammarian ſure is not ignorant: as, *Jugerum fune dimenſus ſum.* Romani Brenno *aurum bilance appendunt.* But Nouns that denote the meaſure of Length, breadth, height, depth, or thickneſs of any thing, the ſpace between place and place, or the weight of any thing, are very often wont to be placed by the Learned in the Genitive Caſe, or Accuſative, ſeldom in the Ablative: as, *Puteus altus ulnarum decem, latus pedes quinq,, longus cubitorum centum.* Precept.

Hæc autem baſis erat longa pedes duo-decim, lata pedes octo, alta pedes ſex. Vitruvius.

Jugerum vocabatur, quòd uno jugo boum in die exarari potuiſſet. Actus, in quo boves agerentur, quum aratur uno impetu juſto. Hic erat centum viginti Plinius.

pedum, duplicatúſq; in longitudinem jugerum faciebat

Columella. *In morem horti areas latas pedum denûm, longas pedum quinquagenûm facito.*

Virgilius. *Tres pateat cœli ſpatium non amplius ulnas.*

Ovidius. *Sulmo mihi patria eſt, claris uberrimus undis,*
Millia qui novies diſtat ab urbe decem.

M: Cicero Epiſt. l. 16. ep. 2. *Is locus eſt citra* Leucadem *ſtadia centum viginti.*

Id. ad Attic. *Cum in caſtra proficiſceretur, à quibus aberam bidui.*

Plinius junior. *Decem & ſeptem milibus paſſuum ab urbe receſſit.*

Propertius *Tam multa ille meo diviſa eſt millia lecto,*
Quantum Hypanis Veneto *diſſidet* Eridano.

Salluſtius. *A quo mons aberat ferme millia paſſuum triginti.*

Plinius. *In* Creta *terræ motu rupto monte inventum eſt corpus ſtans quadraginta ſex cubitorum: quod alii* Orionis, *alii* Etionis *fuiſſe tradunt.*

Idem Babylon Chaldaicarum *gentium caput diu ſummam claritatem obtinuit in toto orbe; propter quam reliqua pars*

Me-

Meſopotamiæ Aſſyriæq; Babylonia *appellata eſt, ſexagenta millia paſſuum, amplexa muris ducentos pedes altis.*

By theſe you may take notice that learned men ſpeak by *mille* much more uſually than by *milliare*, or *milliarium*; and yet if any man upon other reaſons and authorities will defend the uſe of either, or both, I ſhall not contend with him about it. Submonition.

CHAP. XVI.

That Nouns ſignifying Time are put very venuſtly in the Accuſative, and when in that ſignification they are to be put in the Ablative.

HE that for many days hath been exerciſed in attentive and ſedulous reading of the fineſt Authors, will own that it is not foreign to their almoſt daily uſage, for Nouns importing Time to be put in the Accuſative Caſe: as, *Plato, Ad literas pueri decenves proficiſcantur; ibiq; triennium inſiſtant.* Precept.

Vix unum potes infelix requieſcere menſem. Propertius

Tu

Virgilius. *Tu faciem illius noctem amplius unam*
Falle dolo.

M. *Cicero filius.* *Sum totos dies cum eo, noctisq; sæpe numero partem.*

M. Cic. de Senectute. *Nemo est tam senex, qui se annum non putet posse vivere.*

Ibidem. *Quæ potest in vitâ esse jucunditas, quum dies & noctes cogitandum sit jamjamq; esse moriendum.*

Note. *Nonius Marcellus*, I know, makes a distinction. As often, says he, as we express years or days by the Accusative, we mean whole years and days together; and as often as we use the Ablative, we intend them by intervals, some years or days interposing. And truly Mr. *Lillie* does not much ablude from him in his Rules for Construction, where he tells the young Fry, that Nouns that betoken continual term of Time, without ceasing or intermission, be commonly used in the Accusative Case.

Now to this hypercritical distinction, I declare, I cannot assent.

For Nouns that betoken a term of Time, whether continued and without intermission, or discontinued and by intervals, if they answer to the question,

queſtion, *How long?* are ſo more uſually, as more elegantly, put in the Accuſative Caſe, than in the Ablative.

But then indeed we uſe the Ablative Caſe, when we ſpeak of part of Time, ſuch as anſwers to the queſtion, *When?* As, for example, if I was any part of the night ſick, I may ſay, *Valetudo mihi nocte familiaris non fuit. Ad te viſam anno proximo.*

Non amplius quum plurimum, quàm ſeptem horas dormiebat, ac ne eas quidem continuas. *Suetonius de Divo Auguſto.*

And yet, leſt you ſhould take this for a Precept of perpetual force, you may ſometimes, let me tell you, find a Noun of continual Time in the Ablative Caſe: as, Submonition.

Nihil ſalutare eſt, niſi quod toto anno ſalubre. *Plinius.*

Quem ego hodie toto non vidi die. *Terentius.*

Biennio continuo poſt adeptum imperium pedem portâ non extulit. *Sueton. de Divo Tiberio.*

CHAP.

CHAP. XVII.

That Nouns ſignifying Time, conjoyned with ſome Nouns that ſignifie Number, are to be uſed in the Accuſative Caſe; with others, in the Ablative:

Precept. THoſe Nouns that ſignifie time, if they be conjoyn'd to cardinal Numerals, ſuch as *Unum*, *duo*, *tria*, and the like, are more uſually and elegantly put in the Accuſative, but & if they conſort with Ordinals, ſuch as *Primum*, *ſecundum*, *tertium*, then they delight more in the Ablative Caſe: as, *Annos viginti* Platonem Ariſtoteles *audivit*. *Urbem* Romam Senones Galli *octo menſes vaſtavere*. *Regis* Alexandri *equus* Bucephalus *vixit annos triginta*. *Poſt everſam* Trojam *anno centeſimo ſexageſimo*, *& annis totidem ante conditam Urbem* Romam *natus eſt* Homerus. Plato *anno ætatis ſuæ octogeſimo primo mortuus eſt*. *Anno poſt Urbem à* Gallorum *manibus recuperatam ſeptimo natus eſt* Ariſtoteles.

Cenſorinus *Horarum nomen non minùs annos trecentos* Romæ *ignoratum eſſe credibile eſt*.

Duo-

Duodequadriginta annos tyrannus Syracuſanorum fuit Dionyſius, *quum quinq; & viginti natus annos dominatum occupáſſet.* M. Cic. *Tuſc.* 57.

Poſtquam mulieris uterus conceperit ſemen, gigni hominem ſeptimo menſe raro enter, nunquam octavo, ſæpe nono, ſæpenumero decimo menſe. *Agellius.*

Plato, *uno & octogeſimo anno ſcribens, eſt mortuus.* *Cicero de Senect.*

Quapropter tum primum ex plebe alter Bos. factus eſt duo & vigeſimo anno poſtquam Galli Romam ceperunt. *Agellius. l. 3. c. 4.*

Cicero indeed *lib.* 8. *ep.* 26. expreſſeth duration of Time in the Accuſative caſe by an Ordinal, thus: *Quum decimum jam diem graviter ex inteſtinis laborarem.* *Submoniſion.*

One may find [in] the ellipted propoſition, ſometimes, though ſeldom, expreſſed: as, Note.

Hoc veniſſe uſu Romæ comperi, feminam bonis atq; honeſtis moribus, non ambiguâ pudicitia, in undecimo menſe poſt mariti mortem peperiſſe. *Agellius.*

Decem viri in decimo menſe gigni hominem, non in undecimo ſcripſerunt. *Idem.*

Chap. 18.

CHAP. XVIII.

In what Caſe Nouns ſignifying Time are to be put, when the Particles Ante *and* Poſt *do precede, ſucceed, or intervene betwixt the Subſtantive and Adjective.*

Precept. IS not this too frequent with Orators? *viz.* That Nouns ſignifying Time, if the Particles *Poſt* or *Ante* do ſtand before them, be put in the Accuſative Caſe, as being governed thereof; if behind them, in the Ablative, the caſual word depending on the Prepoſitions being ſuppreſſed; if between the Adjective and Subſtantive, as they are ſometimes put in the Accuſative, governed of the ſaid Particles *Poſt* or *Ante*, ſo often in the Ablative, the caſual word influenced by the Prepoſitions being ellipted: as,

Cæſar: *Poſt diem quartum quàm eſt in* Britanniam *ventum.*

Salluſt Jug. *Poſt dies quadraginta, quàm eo ventum eſt.*

Cicero ad Attic. *Horâ poſt* Gabinium *condemnaverunt.* Hither refer *Tanto poſt, Aliquanto poſt, Paulo poſt, Haudita multo poſt*, &c.

Annum

Annum post quintum decimum creati consules. Livius.

Alter triumphum patris funere suo quartum ante diem præcessit: alter in triumphali curru conspectus post diem tertium expiravit. Val. Max.

Quo gaudio elatus non temperavit, quin paucos post dies frequenti curiâ jactaret, invitis & gementibus adversariis, adeptum se quæ concupîsset. Suetonius.

Annibal *tertio post die, quàm venit, copias in aciem eduxit.* Livius de 3. l. 5.

Quæ si hoc tempore non suum diem obiisset, paucis post annis tamen ei moriendum fuit, quia homo nata fuerat. Servius Sulpitius.

Paucis ante mensibus quàm ad te scriberem, excessit è vitâ. Aldus Manutius.

Themistocles *aliquot ante annis, quum in epulis recusâsset lyram, est habitus indoctior.* Cicero.

CHAP. XIX.

The Division and Use of Numerals.

IN cardinal Numerals from the Unit to Ten we use one single word: as, *Tria, Quinq;, Novem, Decem.* After Ten till Sixteen we use a compound word, Precept 1;

word, wherein the lesser number precedes: for we say *Undecim, Duodecim, Tredecim, Quatuordecim, Quindecim, Sexdecim.* After this number, even to Twenty, *Priscian* [in his Book *de Numeris, Nummis, & Ponderibus*] charges us to set the greater number first, and then bring in the copulative with the lesser number, thus: *Decem & septem, Decem & octo, Decem & novem.* So,

Plinius. *Decem & septem millibus passuum ab urbe secessit.* Tho, *M. Cicero* said,

Ille egit septem & decem annos.

Object. But either our most classic Authors are corrupted, or else, that which *Priscian* is silent in, one may authentically say, *Septendecim, Octodecim, Novendecim*; for in *Cicero*'s Orations against *Verres*, and *Suetonius*'s *Nero*, you may read *Septendecim*, as also *Octodecim* and *Novendecim* in *Eutropius*'s Breviary. And therefore Dr. *Linacer* thinks it lawful to speak both ways.

Solution. *Elias Vinetus* (a vere great Critick) is of opinion, that because *Priscian* is silent therein, the Ancients did not speak so, but that *Cicero, Suetonius*, and *Eutropius*, used these Cyphers, XVII, XVIII, XIX, which the Transcribers

bers expreſſed in whole words, but unlatine; eſpecially becauſe in the old *Codexs* it is more frequently read *Priſcian*'s way.

In Ordinals after the twelfth the Copulative is omitted, if the leſſer number precede: as, *Tertiusdecimus, Quartusdecimus, Quintusdecimus, Sextusdecimus, Septimusdecimus, Octavusdecimus*; otherwiſe, *ducdevigeſimus, novusdecimus*; otherwiſe, *Undevigeſimus*, thus; Precept 2

Namq; octavodecimo die excludunt, ſtatimq; concipiunt. *Plinius lib. 10. cap. 58.*

Tho' in theſe alſo the number uſes oftner to be expreſſed by numeral notes, than in words at length.

But if the greater number lead, *Priſcian* adviſes to clap in the Copulative: as, *Decimus & ſeptimus, Decimus & octavus*; and yet in the common Prints you may read *Decimustertius, Decimusquartus*, and ſo forward without the Copulative.

But here too 'tis the judgment of *Vinetus* that we may more ſafely follow *Priſcian*, in whoſe days Books were more uncorrupt than they are in ours.

Precept 3: From Twenty to a Hundred, if the greater number precede, the Conjunction is let alone: as, *Viginti octo*, not *Viginti & octo*; *Trigesimus octavus*, not *trigesimus & octavus.*

Plinius lib. 7. cap. 47. *Ex feminis* Livia Rutilii *nonaginta septem annos excessit.* And elsewhere, *Quinquagesimo quarto, Sexagesimo quinto*, and the like.

But the lesser number is set before the greater, if any Conjunction do interpose: as, *Primus & vicesimus*, or also *unus & vicesimus*; *secundus & quinquagesimus*, or also *duo & quinquagesimus.*

Cicero de Senect. Plato *uno & octogesimo anno scribens est mortuus.*

Agellius lib. 5. cap. 7. *Duo & vigesimo anno postquam* Galli Romam *ceperunt.*

Marcus Cicero *tertio & sexagesimo ætatis anno obtruncatus est.*

Annus tertius ætatis & sexagesimus Aristoteli *atq*; Demostheni *vitam eodem prope tempore ademit.*

In like manner in Distributives we may say without a Conjunction, *Viceni, singuli, Triceni bini, sexageni quaterni*; but with a Copulative *singuli & viceni, bini & triceni, quaterni & sexageni.* Some-

Sometime the greater number is set before in the purest writers: as, Submonition.

Equidem haud sum natus annos præter quinquaginta & quatuor. *Plautus.*

Fero annos octoginta & quatuor. Idem.

Funeratus tricesimo & octavo ætatis anno, & nonagesimo & quinto Imperii die. *Suetonius.*

Quum ætas tua quinquagesimum & sextum, annum compleverit, quæ summa tibi fatalis erat, spes quidem salutis publicæ te videbit. *M. Cicero.*

Venerunt post diem quadragesimum & sextum, quàm à nobis discesserant. *M. Cicero Filius.*

The former way of speaking is more usual, tho' this spoken very sparingly, may, I think, pass: As there is no fault neither in placing the lesser number first without a Conjunction, so it be done mighty warily: as, Note.

Periit cum fratre & filio anno vitæ septimo quinquagesimo. *Suetonius.*

Sine illâ molestiâ sumtúve sociorum septimo quinquagesimo die rem confeci. *M. Cicero.*

After a hundred the greater number uses to lead, the lesser to follow, with a Conjunction in the middle. Precept 41

Illa præclara institutio Romuli, *quum ducentos annos & triginta fere firma manssisset.* *M. Cicero, de Repub.*

Idem *de Senect.* 13. Leontinus Gorgias *centum & septem implevit annos.*

Ibid. 68. *Fuit, ut scriptum video,* Argantonius Gadibus, *qui octoginta regnavit annos, centum & viginti vixit.*

Id. 2 Offic. 65. *Nondum centum & decem anni sunt, quum de pecuniis repetundis à* L. Pisone *lata est lex.*

And yet the Copulative is more elegantly, I know not how, omitted.

Plinius lib. 7. cap. 49. Epigenes *centum duos annos impleri negavit posse:* Berosus *centum septendecim*

M. ad Attic. lib. 6. ep. 1. *Post* Leutricam *pugnam die septingesimo sexagesimo quinto.*

Id. Offic. lib. 1. *Ut ille, qui quum centum triginta dierum essent cum hoste pactæ induciæ, noctu populabatur agros, quod dierum essent pactæ non noctium induciæ.*

Id. *Epist.* l. 16. ep. 2. *Is locus est citra* Leucadem *stadia centum viginti.*

But that the lesser number may in this case precede, that of *Valerius Maximus* is proof enough.

Valerius Maximus. *Repudium inter uxorem & virum à conditâ Urbe usq; ad vicesimum & quingentesimum annum nullum intercessit.*

M. Cælius. *Legis, inquit, quæ unum & centesimum caput legit, in quo ita erat: quod eorum judicium major pars judicârit, id jus judicatumq; esto.*

Ut

Ut tamen in ſeptimum & quinquageſimum atq; centeſimum duraret annum. *Plinius lib. 7. cap. 17. de* Epimenide.

CHAP. XX.

That Nouns of Number are divided by Poets, *compounded by* Orators.

AND foraſmuch as Poets too have their Elegancies in ſpeaking, we ſhall now conſider what the *Poets* and what the *Orators* are wont to obſerve in Nouns of Number.

Poets do put aſunder thoſe Numerals that Orators put together; for theſe uſe to ſay, *Decem, duodecim, quindecim, viginti, triginta, &c.* Thoſe, *Bis quinq;, bis ſex, ter quinq;, bis decem, ter decem, &c.* Precept.

Tempus ad hoc luſtris mihi jam bis quinq; peractis. *Ovidius.*

Omne fuit Muſæ carmen inerme meæ.

Bis ſenos cui noſtra dies altaria fumant. *Virgilius.*

Bis denis Phrygium *conſcendi navibus æquor.* Idem.

Hic jam tercentum totos regnabitur annos. Idem.

The unskilful commonly ſay, *Quater viginti*, which I had rather they would exchange for *Octoginta, Ducenti* Note.

& Trecenti, and such-like others, are in Prose much more usual.

Submonition. But as *Virgil* spoke by a compound number,

Virgilius. *Trigin a magnos volvendis mensibus orbes;*

So did *Plinie* by a divided one,

Plinius. *Homo crescit in longitudinem ad annos ter septenos, tum deinde ad plenitudinem.*

CHAP. XXI.

That Mille *and* Sexcenta *use to be spoken, one by Orators, the other by Poets.*

THere are a thousand testimonies of this Precept, both in Writers of former times, and especially in those to whose lot it hath fallen to live in this age of ours: And it lies thus;

Precept. When you have occasion to speak some great uncertain number, in Prose say *Sexcenta*, in Verse *Mille*: as, *Gaudia mille feres me si laudabis amicum. Sexcentas amicitiæ nostræ testes literas ultro citroq; missiculavimus. In vulgaribus hominum amicitiis sexcentos invenias, qui neglectâ amicorum utilitate, suam diligenter exquirant.*

Lucilius. *Tu mille nummûm potes uno quærere centum.*

Non

Non anni domuere decem, non mille carinæ. *Virgilius.*
Ecquis non cauſas mille doloris habet. *Ovidius.*
Plus millies jam audivi. *Terentius.*
Ex eodem videntur genere error, marra, ſuſurri, barri, horror, ferrum & hujuſmodi ſexcenta. *Bartolomæus Scala.*
Teſtes ſunt Scholaſtici ſexcenti. *Beroaldus.*
Poſſum tibi verò proferre ſexcentos. *Politianus.*
Quid enim delectationis habent ſexcenti muli in Clytemneſtra. *M. Cicero, Epiſt. lib. 7. ep. 1.*

Yet *Agellius* ſometimes, and *Quintilian* very often, uſe *Mille*, as alſo *Cicero* elſewhere *Millies*, in this ſenſe. Submonition.

Ajax *quo animo traditur millies oppetere mortem, quàm illam perpeti ab alio maluiſſe.* *M. Cicero, 1 Offic. 113.*

CHAP. XXII.

That ſome Words and Phraſes have been polluted by the uſe of the ignorant and unlearned.

WE muſt needs confeſs that it fares with the uſe of the *Latine* Tongue much after the ſame manner as it doth with Manners; now for the good to be changed for the worſe, and for our Youth it ſelf to copy Precept.

copy out the bad with more eaſe than the good, this is nothing ſtrange or incredible: Let us therefore (that our Young-men may not be wholly immerſt in the filth and off-ſcouring as it were of the *Latine* Tongue, when they have occaſion (as they daily have) for ſpeaking and writing that Language) ſpecifie a few of thoſe impure barbarous Words and Phraſes which have been foiſted in, whil'ſt thoſe that are *Latine* and pure have been careleſly neglected, and ſet aſide.

In the firſt place therefore, I do impeach *Saluſt læſæ Linguæ Romanæ*, for barbarouſly uſing *Soluit*, for *ſolitus eſt*; and

Paritas opes for *partas*.

And *Joſeph Scaliger* for uſing *juvarunt* and *adjuvarunt*.

Aures erroribus perſonantur.

Valeant, qui bonis obtrectantur.

Hoc me injuſſo factum eſt.

Materia ictibus reſiſtendis apta.

Canes mundiora loca immingunt.

Juſtus Lipſius, for

Canis illum permingit.

Frigidis imprime juvor.

Mihi abunde ſatisfacitur.

Iſaac Cauſabon, for

Tot palmis, tot lauribus.

Lana pectita.

Strigil

Strigil eſt ſupellex.

Omnes mortales omnium ævorum.

Menſura cujus fundum ſit colliſum.

Jacobus Thuanus, for ſaying

Subſtraxit, Subſtractus, Aboletus, Coliturus, Perculſit.

And *Paulus Jovius*, for ſaying

Proſternentes ſe, for *Proſtrantes.*

Burdo-Scaliger makes a moſt notorious Soleciſm in the Preface to his conjectanea upon *M. T. Varro De Linguâ Latinâ* (for the uſe of which excellent book I am indebted to the moſt learned *Dr. White*, the Reverend Arch-Deacon of *Notinghamſhire*, ſince Lord B^p. of *Peterborough*;) which he thus begins:

Non dubito quin hæc Conjectanea in M. Varronem *maturiùs edenda erant, quod à quibuſdam, &c.*

So doth *Lipſius*, in ſaying

Sol meridies erat.

Vereor ut milites non pellant.

Non ambigo quin peregrinationem laudabis.

And *Cazabon*,

Multa quorum interpretibus ne ſuboluiſſe quidem videbamus.

Juſſit me Rex ut tibi ſignificarem.

Thuanus,

Caſtellum aggrediuntur, ſed irrito ſucceſſu, qui intro erant, gnaviter ſe defendentibus.

Tantum terroris oppidanis injecit, ut tandem poſitis armis deditionem faciunt.

Incommodare aliquem. *Maffeius*,

Maffeius,

Amiculam breviorem tunicæ superinduunt.

And *Famianus Strada,*

Nos monitore necesse non habemus, for *moneri necesse non habemus.*

Pecuniam mutuo dare, for *mutuam.*

Paulus Jovius, Henricus Stephanus, *and* Jos. Scaliger.

Putant se occisos iri: which deserves a lash.

Lipsius, an exact imitator of the faults, *i. e.* of the *Archaisms,* of *Varro, Sallust,* and *Sisenna,* how insolently and obsoletly does he speak!

Volupe mihi auditu est.

Hilum non ego deterior.

Vale mi oculissime.

Non magis propritim expresseris.

In civitatibus est confluges viciorum.

Nay he began one of his Epistles in the first Edition of his first Century thus:

Aio Locutio tu lita: ego fidei strenué.

Guess what the man means.

Durst I presume to be this enigmatical Gentleman's *OEdipus,* I would unriddle him thus:

Tu noli silere diutius, sed scribe, ut Deum illum, qui ab aiendo & loquendo nomen sortitus est, habeas propitium; sicut ego fidem habeo propitiam, quam servavi, scribendo scilicet, sicut acturum me promiseram.

And indeed this Sentence is rather obscure than antique: So is that of *Hen. Stephanus,* conceived on the nonce to puzle Boys with. *Re-*

Rebare te fari ſcio, fabare neſcio.

Of *Saluſt*'s *Archaiſms* theſe are a Specimen;

Famæ, famarum, famas.
Magnas vis, for *vires.*
Armis decoribus, for *decoris.*
Senati, for *Senatûs.*
Plebis, for *plebs.*
Satias, for *Satietas.*
Sallere, for *Sallire.*
Secus virile, for *ſexus virilis:*
Calui, for *Decipi.*
Claudere, for *claudicare.*
Egere aliquam rem.
Supplicium, for *Supplicatio.*
Locus hoſtibus ignarus, for *ignotus.*

Nay even *Eraſmus* himſelf, a Writer of yeſterday, is not without expreſſions which were accounted *Archaical* or old-faſhion'd by *Cæſar* and *Cicero:* for what elſe are thoſe in the end of a Colloquie entituled *Male valere?*

Ge. *Ciendus eſt alvus, movendus eſt alvus.*

Li. *Imò ſiſtendus eſt magis*, for *cienda, movenda, ſiſtenda.*

It ſmells old, ſays *Angelius Politianus*, to ſay *totiens quotiens, quinquiens, deciens, viciens, triciens, vicenſimum, tricenſimum*, for *toties quoties*, &c.

Adrian the Emperour, cited by *Chariſius, lib.* 2. taxes *Auguſtus* himſelf of Innovation, for uſing the word *cbiter* inſtead of *per viam*, (for which very

very expreſſion, *i. e. per viam*, *Auguſtus* reprehends *Tiberius Claudius*: *Scribis enim* (ſays he) *per viam ἀντὶ τοῦ obiter*) uſed by *Plautus Ciſtell.* or *in viâ* uſed by *Ter. Hec.* 5. 3. or *in itinere* uſed by *Cicero at Artic. l.* 9.

And leſt you ſhould ſtand in a maze at this, I do aſſure you, that in the latter-end of *Auguſtus*'s reign the face of the *Latine* Tongue was ſo innovated, that ſhortly after *Seneca* ſays that the men of his Age do not ſpeak *Latine*. His very words are theſe, *Ep.* 39.

Vide ne plus profectura ſit oratio ordinaria, quàm hæc quæ nunc vulgo Breviarium dicitur, olim cum Latinè *loqueremur*, *Summarium vocabatur.*

Of this Impurity called *Neoteriſm*, are they guilty, ſaith *Quintil. lib.* 9. *cap.* 3. and *l.* 8. *c.* 3. who ſay

Huic rei invidere, and not with *Cicero* and others *hanc rem.*

Incumbere illi, and not *in illum.*

Plenum vino, and not *vini.*

So was *Muretus*, for ſaying

Figmenta Poetarum.

Ne optimi quidem jaculatores ſemper collimant [aim] for *collineant* [hit the mark.]

Juxta præceptum Heſiodi.

Martialis Silio Italico *coævus fuit.*

Quorſum neceſſe eſt?

Hoc tibi imputabis.

Sylla-

Syllabæ modus impedire mutationi videtur.

Ad Epiſcopi munus promoveri.

How ſevere was *Tullie* upon *Antonie* for innovating rhe ſignification of one word, *viz.*

Contumeliam facere, for *pati*. *Nonne melius eſt* (ſays he) *mutum eſſe, quàm quod nemo intelligat, dicere?*

How much more then, think you, had he been alive, would he have ſtorm'd at *Paulus Manutius*, who, tho' otherwiſe a moſt fine Writer, innovates both ſignifications and Phraſes; ſuch are, *Ingratitudo*, *Speculatio*, *Contrarietas*.

Damnum pati.

Diſſuadere aliquem ab aliquâ re, for *dehortari*.

Adhibere fidem alicui, for *habere fidem*, or *credere*. Such alſo are theſe of *Maffeius*,

Mercimonio dare operam, for *Mercaturæ*.

Locus exercendo mercimonio idoneus.

Fluvios, quamvis ad jugulum uſq; aqua pertingeret, tranſibat, for *pertineret*: For *pertingere* was not uſed in this ſenſe in the Golden Age of the *Latine* Tongue, altho' it be found in one corrupt place of *Saluſt* and *Cicero*.

So *quæ Arabes de Angelorum corporibus turpiter aſtruunt*, for *affirmant*.

Ut minimum, for *minimum*, or *ad minimum*.

Spiritum mortificationis ſpiritui ſpeculationis præferre.

Hactenus de toto vitæ curſu, nunc præcipua de dictis

dictis ac moribus per ſpecies exſequemur, for *diſtinctè* or *ſingulatim*.

Toto ditionis ſuæ imperio, for *regni* or *provinciæ*.

Cujus bonitatem ſupplices exoramus, ut nos ad cœleſtia regna pervenire patiatur, for *oramus, implo ramus*.

Aliquot Collegia in eâ Urbe fundavit, for *condidit, conſtituit*; for *fundare* is as much as *ſtabilire*.

Proprium Navarræ *gentis eſt converſio Ethnicorum*.

Compenſet Deus hanc ejus in nos voluntatem.

Virgo à Meacenſi quodam procere expetita, for *Magnate*.

Chriſtianæ doctrinæ fundamenta memoriter hauſerat, for *memoriæ mandârat*.

Meminiſſe and *Recitare memoriter* is *Latinè*, but not *diſcere memoriter*.

Totum illud bellum circiter annum viguit, for *tenuit*: *Vigere* is averr'd by *Feſtus* not to belong to warlike affairs.

Secùs mare; *ſecùs aream* (which *Chariſius* ſays are both *fatuum* and *ſordidum dictu*) for *juxta, ſecundum*.

Talarem tunicam in caligas infundunt, for *in Braccas* or *femoralia*; for *caligæ* are Soldiers ſhoes.

Detrimentum paſſus eſt.

Homini voluptuoſo jucunda proponere, for *voluptuario*, as *Cicero*, *Plautus*, and *Terence* ſpeak. *Plinie* the younger makes *voluptuoſus* adequate to *voluptate*

voluptate plenus, but *Maffeius* unskilfully uſes it for one that hunts after pleaſure.

Theſe, and ſuch-like new-fangl'd words and phraſes, do extremely muddy *Maffeius's Latine*, and argue that he took more pains than reaſon or ſcience to write that Language.

Now *Lipſius's* upſtart novities would amount to a compleat Volume, I ſhall there give you a taſt, and away. He uſeth

Septimana ſuſtantively for *dierum hebdomas*, which is ſpoken not only *novè*, but alſo *ſordide*, ſaith the greateſt of Criticks.

Saltem, for *tantummodo*.

In Conſiſtorio decretum eſt.

Vide ne ſeducat te affectus, for *auferat, in errorem inducat.*

Gratitudo. Ut quid, for *quare.*

In locis diſſitis, for *longè remotis.*

Juramentum, for *jusjurandum, ſacramentum.*

Ore ad os aliquem alloqui.

Nepos ex fratre.

In ditione Leodicenſi ſubſiſtam.

Ubi leonina pellis non pertingit, vulpinam aſſerere oportet, for *quo non pertinet.*

Meus amanuenſis.

Dio *aſſerit aliter vixiſſe* Senecam, *quàm ſcripſerit*, for *affirmat.*

Rerum circumſtantiæ, for *attributiones.*

Lenocinium circumponere dolori, for *delinimentum.*

Te

Te volo meum amicum & crebrum invisorem esse, for *visitatorem*.

Quid agas, fac me scitiorem, for *scientem, certiorem*.

Ex corde, ex pectore dico, for *verò, seriò*.

Invalentia mea causam sustinet, for *invaletudo*.

Æquitas ipsa sententiam à me donet.

There are a great number too of *Causabon's Neoterisms:* as,

Complices conjurationis, for *affines, participes, populares, consci*.

Consequentias elicere.

Carentia, for *orbatio, detractio, caritas*.

Rebus sic stantibus, for *his rebus, quomodo nunc est*.

Tenetur nuptias cogitare, for *debet*.

Mutuò rogare pecuniam, for *mutuam*.

Tu unus à multis retro seculis extitisti.

Tuas laudes attaminare.

Errant in observantiâ hujus rei.

Risum alicujus tollere, for *movere alicui*.

Turpis & fœdus mos.

Conciliare duas lectiones diversas, for *in concordiam vel consensum redigere*.

Libri manuales, for *manu descripti*.

Multum sibi in barbaris dictionibus permiserunt, for *vocabulis*.

Versus penultimus, & antepenultimus.

Cibi aliis indicti & inneminati.

Error memorialis.

Multoties,

Multoties, for *Sæpiùs*.

Judiciosissimus.

Balbutie laborare.

Monstruositas.

Thuanus's novities are almost innumerable; such are,

Nullatenus, for *nihil penitus*, *omnino non*, *nullo modo*.

Juxta veterem sententiam.

Nostra & retrò seculorum memoria, which, tho' *Schottus* the Jesuit boasts for *Ciceronian*, yet is no more worthy of *Tullie* than *Congruè loqui*, which being swallowed up by the Monks, he makes use of.

Pejerare in Deum.

Impar contra tantam multitudinem.

Vir nupsit puellæ.

Literæ fiduciariæ, for *Authoritates*, commonly called *Credentiales*.

Caligæ, for *Braccæ*.

Improperare alicui, for *exprobrare*, since *Varro* used it for *intro properare*.

Obiter notandum.

Dejerementa in Deum.

Ad mortem damnare aliquem, for *capitis*.

Ne ipsorum dignitati tractu temporis præjudicetur, for *ne in posterum fraudi sit*.

Dietim, for *in singulos dies*.

Ultroneus, *spontaneus*.

De rerum statu optim[illegible]ctus.

Per traſennam appellare.

Nay the ſo much admired *Barclay*'s novel words and phraſes would fill a good large Volume, I ſhall therefore paſs them by in ſilence: for to endeavour to purge away the filth of his writings, would be a matter of as great loathſomneſs and difficulty as to cleanſe *Augeas*'s Stable; and if *this* requir'd a River of Water, *that* would ask a Sea of Ink.

It is a vulgar modern error to write or ſpeak *octuaginta*, or *quatuor viginti*, *octuageſimus* and *octuagenarius*, for *octoginta*, *octogeſimus*, *octogenarius*.

Nonies, for *novies*. *Vigeſies*, *trigeſies*, *quadrageſies*, *ſeptuageſies*, *octogeſies*, *nonageſies*, *centeſies*, *milleſies*, for *vicies*, *tricies*, *quadragies*, *ſexagies*, *ſeptagies*, *octogies*, *nonagies*, *centies*, *millies*.

Indignor, *quandóq*; *bonus dormitat* Homerus.

I am grieved that the incomparably learned, great and good, *Gerard John Voſſius* ſhould be now and then caught napping in his (tho', to give the old Gentleman his due, he apologizes for fear of the worſt) in his excellent Books *de Vitiis ſermonum*; where he ſays,

Deſitâ Romæ *ſermonis puritate*, *& nondum collapsâ* Romanæ *linguæ puritate*.

Acceptum Ægyptiis *ferimus* Zythum, for *referimus*.

Decerptum for diſcerptum.

Animus mihi eſt ita tractare literas, ut neminem depretiem.

Ab

Ab iis oris longè dissiti erant Daci. In terras longinquas, dissitásq; for *remoti & remotas.*

Hodiéq; for *hodie quoque.*

Juxta Stoïcos, for *secundum Stoïcos, de Stoïcorum sententiâ.*

Collaterales sunt, quorum alter alterius latus claudit; for which *Horace* said *tegit, Catullus adhæret.*

Mutuo sumere est mutuari, for *mutuam.*

Non vero, for *non autem.*

Nuspiam clathrus legitur. Nuspiam æquè peccatum. Hoc nuspiam extat, for *nusquam.*

Ex Hispaniâ *Pœnos petituri obiter visemus* Sardos, for *pretereuntes*; or in *Greek* ἐν παρόδῳ, ἐν παρέργῳ, ὁδῷ παρεργον. *In transitu, in trancursu, per viam.*

Primum universè aliquâ præmittam de longè vetustissimis Europæ *linguis, tum particulatim dicam de linguæ* Latinæ *natalibus,* for *separatim, seorsum.*

Passivus est error, for *vulgaris,* by his own confession.

Præclara eorum reperta; sine quibus esset, defraudaremur magnâ doctrinarum parte, for *absq; quibus esset,* &c.

But certainly there is nothing can make *Latin* so impure, and debase it so much, as *Xenism,* or *Peregrinity;*

Which is the usage of *Latin* words in con

formity to the *Idiotiſms*, or proper cuſtom of other Languages. And this Vice, this κακοζηλία as the *Greeks* call it, this fooliſh affectation, began ſo early to taint the *Latin* Tongue, that *Salluſt* himſelf cannot plead not guilty, when charg'd by *Quintilian* for ſaying *Amat fieri*, in imitation of the *Greek Idiom* φιλεῖ ποιεῖσθαι, for the *Latin ſolet*.

Muretus alſo, among other learned men, muſt pardon my boldneſs, if I call him κακόζηλον, for ſaying, *Non me latet*, becauſe forſooth λανθάνω & λήθω, whence *lateo* ſeems to be formed, is conſtrued with an Accuſative Caſe; whereas *Latet me* is no more *Latin* than *Patet me*. Nor indeed did ever *Lucretius*, *Plautus*, or *Cicero* uſe other than *latet mihi*.

For why? Becauſe forſooth the *Greek* is a Language of great elegancy, will it be therefore praiſe-worthy always to uſe *Latin* words after the *Greek* way? Why then let us e'en ſay with *Vitruvius*,

Nummus ex auri, & Poculum ex ligni, and *ſtudium in Juris*, for *ex auro*, *ex ligno*, *in jure*; becauſe a Writer of *Auguſtus*'s age thought good thus to *Greciſſate*.

And in no wiſe leſs is *Tacitus*'s evil-affectation, who in the beginning of the 5*th*. Book of his Annals writes thus: *Titus, ut ſuperior ſui jam crederetur, decorum ſe, promtúmq; in armis oſtendebat.*

Here

Here our Historian indiscreetly imitates the *Greek* custom, saying *superior sui* for *superior se*; which *Lipsius*, not discerning, and yet well knowing it was not right *sterling Latin*, did what Criticks commonly do, *viz.* go about to correct what they do not understand, and so endeavoured ridiculously to amend, and set it to rights thus; *Titus ut super fortunam crederetur, &c.*

Moreover, if we consult Reason (which *Cicero* adviseth all learned men to use as a Test, or Touch-stone, to try, refine, and purifie the corrupt custom of speaking) we shall find that 'tis absurdly done of him who after the *Greek* custom dares say *Superior illius*: for in the *Greek* there is suppressed the Preposition πρὸ or πρὸς, which governs the Genitive Case; but in the *Latin* *præ* is ellipted, which ever governs an Ablative Case.

In *Greek* therefore by regular *Syntax* we say, Μείζων πρὸς τούτων ἡ ἀγάπη; but figuratively and usually, Μείζων τούτων. In *Latin* according to Rule, *Major præ his charitas*; by a Figure, *Major his*. If you say *Major horum*, why then you *grecissate*, and are *cacozélous*, laying aside both your Reason and Judgment:

But more intollerable are they, that foist upon the *Latin* Tongue the Idioms of living Languages, as the most learned Jesuit *Johannes Mariana* did in that; *Rex sumtus istos excusare debet*, for *compendifacere, ponere ad compendium, sumtibus supersedere*; because in the *Spanish* Idiom it is said, *Escusar los gastos.*

So *Lipsius*, *Orientales Imperatores in specie, gestu & cultu magis curiosi aut affectati*, for *ista talia magis aucupantur, venantur, nimio studio persequuntur, sunt putidi & nimii in talibus*; because indeed the *Italian* Idiom bears it: *sc. E troppo affettato in questo.*

So *Thuanus*, *Rex Episcopum aliquando deponere potest*; for *Episcopatu abigere, exuere, movere, removere, dimovere, depellere, detrudere, dejicere, abire, cogere*, or *Episcopatum alicui abolere*, or *abrogare.*

His also is this, *Viginti ad minus dies*; because, you must

must know, the *French* say, *Au moins*; the *Italians*, *Al meno ò manco*; the *Spaniards*, *A lo menos*; which the *Latins* express thus, *Minimùm, quod minimum est, minimè* and sometimes *saltem, duntaxat, certè, at, vel.*

And this reminds me of a novel expression that *Dr. Busbey*, after *Pasor* upon the Verb ἄρω, uses, *viz. ut plurimùm* [most an end] I know not by what authority: *Pasor*, says he, in *Lexico N. T. ad verbum* ἄρω, *ut plurimùm dicit resumi* 1, *quæ in indefinito primô abjicitur.* Gr. Gram. Rud. p. 298.

There are some of our own Country-men too, that being deceived by the Idiom of our Mother-Tongue, stick not to say, *Fidem dare alicui*, for *credere*; because we commonly say, to give credit, or trust, to any one, or any thing. Nay Dr. *Robinson* in his Phrase-book commonly called *Winchester-Phrases*, appoints it Children for a Phrase. Phr. 186. Title, *To believe or credit.* Whereas *Fidem dare alicui* is to promise, or pass ones word to any body. *Nempe* (saith *Scioppius*) *cum fidem tibi dedi*, i. e. *promisi, ac veluti fidem meam apud te deposui, tu mihi fidem habes, sive est mihi apud te fides; hoc est, Tu mihi credis.* Instead of which, *Ausonius*, *Manutius*, *Scaliger*, alias *Burdo*, and Dr. *Robinson* in the fore-cited place, say newly and barbarously, *Tu mihi fidem adhibes*, whenas *adhibere fidem* is *afferre fidem ad rem aliquam, uti fide*, even as *adhibere diligentiam.* And here give me leave to observe to you, that *Lucretius* innovated in saying *Fidem dare*, for *persuadere, facere ut res habeat fidem*, or *credatur.* l: 5. *Dictis dabit ipsa fidem res forsitan*----which he presently interprets thus; *Hoc ratio potius quam res persuadeat ipsa.* But note, *Fidem habeo* signifies one while *credere*, other whiles *credi*, or *credibile esse.*

Certainly Mr. *Merryweather* shew'd himself to be more skilful in foreign and ancient customs, than in the vernacular practice and usage of the Language of his own Country, when in his *Latin* Translation of *Religio Medici* he turns this passage of the Author, "Yet have I

not

"not ſo ſhaken hands with thoſe deſperate Reſolvers, "[*Roman-Catholicks*] as to ſtand in diameter & at ſwords "point with them, we have reformed from them, not "againſt them; thus: "*Nec tamen in vecordem illum pertinacium hominem gregem memet adjungo, ita ut iiſdem "ex diametro repugnent; ab illis, non contra illos reformationem inſtituimus.*---Neither *Latin*, nor *Senſe*! for, *Nec tamen vecordi illi pertinacium hominum gregi ita valedixi, ut iiſdem ex diametro repugnem*, &c.

Nay, what is ſtranger ſtill, a witty and ingenious Phyſician has had the misfortune in divers places of his Book to write neither Concord nor Government true. A Paradox! Well, take down Dr. *Tho. Skinner's Motus compoſiti*, turn to pag. 111. *Dum Aurangii authoritatem apud Ordines imminutam iret, cuncta ipſe adminiſtravit ſolus*; for *imminutam*. To pag. 113. *Unam interim [navim] immenſis opibus refertam, & plurimis fatiſcentem ictibus voracior pelagus hauſit*, for *voracius*. To pag. 140. *Cernere erat rutilantium hîc flammarum fulgor, illis ruentium prope tectorum fragor*; for *fulgorem, fragorem*. *Obe! jam ſatis eſt, Obe!* If your ſpleen be not ready to crack, I could furniſh you with more ſuch as theſe be, not only *Xeniſms*, but even *Barbariſms* and *Soleciſms*, (collected out of *Engliſh* Authors, *Latin* Treatiſes) which I have in ſtore lying by me, as finding them matter of almoſt every tormenting obſervation.

------Pudet hæc opprobria nobis
Et dici potuiſſe, & non potuiſſe refelli.

There is yet one offence more, which unskilful men do often unwarily commit againſt the purity of the *Latin* Tongue, whereby, tho' the words of a ſentence be neither barbarous, antique, nor novel, and the Conſtruction nor falſe, nor *cacozélous*, the Language ſuffers extremely. You'll ſay, what can this be? Why, I anſwer, 'tis *mala junctura*, 'tis an unlawful joyning of words together, never warranted by the practiſe of the pureſt Age.

Of this Crime are thoſe *Onocrotali*, thoſe *Latin*-babblers moſt

most notoriously guilty, who value themselves highly upon their prating, where they chance to come, *Latin* unlatinly & rudely to the listning & all-admiring *Semidocti*:

How oft have I blush'd to hear these Asses bray out

Vigilant milites in monte, for *speculantur de monte.*

Janizaris tentant frangere aciem Polonorum, for *conantur aciem perrumpere.* (*exercitum:*

Dimisit suos milites Rex Gallicus, for *dimisit copias* or

Impedivit commeatum Dux Lotharus, for *intercluſit.*

Triduum *victu carebant Christiani*, for *re frumentariâ.*

Duxit vineas, for *egit.*

Primi in consilio, for *consilii principes.*

Reportârunt prædas, for *egerunt.*

Milites monuit, for *hortatus est.*

Signum fecit, for *signum dedit.*

Renovavit prælium, for *restituit*, or *redintegravit.*

Aciem ordinavit, for *instruxit.*

Tutò redierunt Christiani, for *receperunt se.*

Misit ad succurrendum, for *misit subsidio.*

Fecerunt vim, for *impetum fecerunt.*

Magnis viis contendit, for *magnis itineribus.*

Perdidit opportunitatem, for *amisit occasionem.*

Facere orationem, for *habere.*

Agere verba, for *facere.* *Facere gratias*, for *agere.*

Damnum pati or *facere*, for *dare.*

Jacturam pati or *dare*, for *facere.*

Contumeliam facere or *dare*, for *pati*; and such-like.

And now, my young Sailers in the wide & perillous Ocean of the *Latin* Tongue, I have discharg'd the duty of a faithful Pilot, I have pointed out to you all those Quicsands, Shelves, and Rocks, upon which others not altogether unskilful Mariners, both of the last and present Age, have, and do yet daily split: It is yours to advert diligently to my directions, to lanch forth your Vessels cautiously, lest after a heedless and temerarious Wrack, you fall a Sacrifice to those gaping Sea-monsters, unlamented because fore-warn'd, and unpitied.

FINIS.